

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"



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PHILADELPHIA, PA., DECEMBER 23, 1942



From President Knubel

Greetings

ONCE again there comes to us the bright shining of Christ's natal star. It comes as a great light to us, to the world, as we walk in the old night of our darkness. We need especially now to recall how long that star was in preparing, how much of God's deep, intense plan and purpose went before Advent and eternally follows Advent. Then we see the great redemptive love of Christmas, the light for our personal darknesses in these times, the peace for all nations.

In the name of our patient and changeless God, I send the pastors and people of our Church my heart's greeting at this holy time.

To our chaplains and all others in national service goes the assurance that our concern for you is especially loving and grateful at Christmas.

May the Lord of Christmas hold you and us all in His mercy and grace.

F. H. KNUBEL



A Chaplain's Appreciation

"Somewhere in the Pacific"

Gentlemen:

I GREATLY appreciate the Field Communion Kit which I received before leaving the States and the private set recently received.

The field kit has already traveled far and is sometimes used at eight to ten services on a Sunday around the island. We were among the first troops to leave the country. At that time no supplies were furnished the chaplains for foreign duty, so the National Lutheran Council deserves special mention, for it was functioning at the very beginning. The Lutheran Church is always on the job.

Many favorable comments have been made by both officers and men because the kit adds so much churchly dignity to our services here. Many services are held in the open under palm trees, on the hillside, or nearby gun positions. So many just thought the field kit was a part of the chaplain's equipment furnished by the War Department. You should have heard the complimentary remarks made when I informed them that the Lutheran Church—my beloved church—had sent this kit to me as well as to all Lutheran chaplains in the armed forces.

We are completely exiled from all modern civilization. Thank God and the Service Men's Commission for their work! This office has regularly sent me literature, tracts, prayer books, and other supplies. Without them my work would have been limited.

Your chaplains in the field are carrying on for Christ and His Church. Our labors will not be in vain so long as our Lutheran Church continues to support, encourage, and help.

Gratefully yours,

LT.-COL. P. W. HUNTINGTON.

Everywhere Welcomed

DIRECTOR N. M. Ylvisaker, having completed a tour of visits to eastern military centers where chaplains and Service Center pastors are located, spent a few days in his office in Minneapolis, Minn., and then started on a trip to the west coast. While in the East, he visited Norfolk, Va.; Fort Bragg, N. C.; Columbia, S. C.; Savannah and Columbus, Ga.

His west coast itinerary, as reported by *News Letter*, the official monthly bulletin of the N. L. C.'s National Service Commission, includes:

A meeting of all Lutheran pastors of Los Angeles who will meet to discuss the needs of that area; a conference at our San Diego Center; a visit to the King George Hotel, our Lutheran Service Center in San Francisco, where the Service Pastors of the South Pacific Area will convene for their conference; a meeting with the chaplains and service pastors at Paso Robles and Salinas, Calif., and a visit to our new Service Centers at both these places; attendance at the Lutheran Pastors' Association in Seattle and a Lutheran Mass Meeting there; visits at the Centers in Tacoma and Bremerton. Along with visiting

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our Service Centers, our director will be meeting with groups of chaplains.

One Thousand Lutheran Pastors Serve Armed Forces

It is estimated that there are now about one thousand pastors of the National Lutheran Council and Synod of Missouri who are devoting all or part of their time to ministering to the spiritual needs of service men. One-half of this number of ministers are giving full time as chaplains or service pastors. The others are helping to contact service men in their vicinity, in addition to the regular responsibilities of their parish.

—N. L. C.'s Service Bulletin.



Wise Men Star-led

It is futile, and therefore silly, to undertake an explanation of the mystery which characterizes the revelation of God's plans for man and man's world. The results of such attempts have been of two sorts. In the one, wild superstitions have received credence. All the laws of cause and effect are set at naught, and the processes of nature are subjected to interruptions for which there is no adequate purpose and which can often be traced to the ignorant self-conceit of persons claiming to have superior spiritual contacts. A second human attitude toward the Bible's narration of "the mystery of godliness" is the so-called agnosticism. By those in this group all the claims of our faith in redemption through Christ are classified as beyond proof and therefore beyond acceptance.

But while divine revelation neither submits to superstitions nor conforms to human reasoning, it does supply facts in relation to God and God's will for the creatures made in His image. These are within the grasp of those whom our Lord came to save from everlasting separation from their Maker. In the phenomena of our redemption what one might call the natural world has an appropriate and definite share. Nature is not so dominated by the fixation of its laws as to limit God from such employment of its materials and forces as serves His will.

In some instances, what has been called the miracles of coincidence so occur as to be cause or evidence or both. The star of Bethlehem has been variously "explained" by devout readers of the Gospels. It is referred to as meteoric, or as a wandering sun that came for a while within the gaze of some whose trained habit it was to watch the sky. The third comment makes it a light in the heavens which the Father caused in order to attract the attention of the Magi and lead them to Beth-

lehem of Judea and to their recognition and worship of the Christ-child.

Regardless of anyone's preference among these explanations, there are historic "coincidences" that render certain the fact involved. The expectation of a day of the Lord was positive among the Jews. In the Roman world, it is agreed by scholars, there was a "feeling" of some impending event of dominant power. "Wise men" drew upon their observations and saw in the birth of Christ the resultant of both their hopes and fears. But there were finally the witnesses of the events who testified to what had occurred. When all the facts are collected and arranged—the appearance of the star, the journey of the Wise Men, the call on Herod, his effort to get possession secretly of the "one born king of the Jews," the flight into Egypt, the slaughter of the innocents, and the quiet life in Nazareth—they all fit together and become "history." Only the credulous seek to supply additional details and only the self-confident are unable to accept the import of the entire proceeding which our Bible so reverently and briefly records.

The "integrity of Holy Scripture" is a phrase by which ordinarily we indicate our regard for the entirety of "the prophetic and apostolic Scriptures of the Old and of the New Testament." We deem the canon closed: no additions or subtractions are to be expected. But there is another "integrity," a oneness of a different character which is entitled to acceptance by all believers. It is the working together of all the phases of God's world in His will for man's redemption from sin and adoption into the "company of the blessed." From the point of view of this later "integrity," heaven and earth and all that in them is are in co-operation to rescue the fallen from the estate of evil and lift them into an inheritance of eternal bliss.

The Church in the News

By G. ELSON RUFF

New Frontier

THE churches are trying to catch up with the great migration of the American people into war-production centers.

Detroit has 330,000 new residents. Greatest influx of the newcomers centers around the Willow Run bomber plant. A newspaper survey at Willow Run shows that seven Protestant missionaries are working there among inhabitants of the trailer camps and mushroom villages.

Presbyterians have two, Methodists two, and Baptists one. Lutherans of the Synodical Conference have a Willow Run missionary, and the American Lutheran another.

This missionary work is financed by nationally raised emergency funds collected by the churches.

Navy Chaplain Chief

LEGISLATION is being introduced in the U. S. Congress to create the post of Chief of Chaplains in the Navy, on a basis similar to the Army arrangement.

The Senate bill was introduced by David I. Walsh, Massachusetts, and the House bill came from Charles A. Plumley, Vermont. The bills have been referred to the Naval Affairs committees.

The bills would create the position of Navy Chief of Chaplains, to be appointed by the President with the consent of the Senate. His term of office would be four years, and at least for the duration of the war he would have the rank of Rear Admiral.

Evidently there has been confusion regarding the chaplaincy question in the Navy. Newspaper stories were released accusing various churches, including the Lutheran, of not having provided their quota of chaplains.

Lieut. W. O. Robertson, U. S. N., said recently, "If we don't get chaplains, either the morale of the Navy will crack or chaplains will have to be drafted." Speaking in the Buffalo area, he said that only fourteen applications had been made in that area in more than four months, and that "some denominations haven't responded at all."

Officials of the Lutheran Church in charge of handling applications for chaplaincies reported last month that up till that time no quota had been received from the Navy.

Tucker is Federal Council Head

THE presiding bishop of the Protestant Episcopal Church, Henry St. George Tucker, has been elected president of the Federal Council of Churches. He is the only churchman ever elected to the Council presidency while holding a similar position in a major denomination.

The American situation is now similar to that in Eng-

land, where the Archbishop of Canterbury, William Temple, has been elected first president of the British Council of Churches.

Bishop Tucker was formerly a missionary in Japan. He has been presiding bishop of the Episcopal Church since the year 1937. Other new officers of the Federal Council are Dr. J. McDowell Richards, Southern Presbyterian, vice-president, and Harper Sibley, treasurer.

CHRISTMAS IN 1942

Christmas Eve Communion celebrated by dim candlelight in Westminster Abbey . . . soldiers in prison camps . . . millions cold and hungry.

Isn't Christmas a make-believe this year? . . . Should there be a Christmas in 1942? "We have all the more need of Christ and Christmas because the world is at war," says Advance. "If in the stern and terrible duties that the hour demands, we lose sight of the eternal principles of truth and right, or value less the practice of gentleness and kindness, we have lost something more than material safety and the outward foundation of our democratic way of life."

Says Missions, "There is reassurance in the simple fact that Christmas has outlived the world's tyrannies and wars. Christmas has survived because it is the eternal divine answer to man's everlasting need."

Revise the Lessons

WHEN the new American revision of the Bible is finished, suggests Frederick C. Grant in the *Witness*, Episcopal journal, the Epistles and Gospels for the days of the church year should also be revised.

"The changes which would be required to make the epistles and gospels adequately understood are not very many and would not necessarily alter the style or literary quality of these passages," he says.

He refers to the Gospel for VII Trinity, "for divers of them came far," as an illustration of lack of clarity in present readings. Or from the Epistle for the Sunday after Christmas, "in bondage under the elements of the world."

There could be some improvement in the choice of lessons, Dr. Grant proposes. "It is surprising what good and important passages have been overlooked," he says, while some in use are obscure in meaning or of little immediate relevance to the

Christian life of today.

The changes in the Book of Common Prayer might be effected in 1949, he proposes, on the 400th anniversary of the first Prayer Book of Edward the Sixth.

Swedish Church

ALL of Sweden's bishops, and representatives of the churches of Finland and Denmark attended the recent enthronement of Manfred Bjorkquist as the first bishop of Stockholm.

The minister of church affairs in Norway, a Quislingite, was not invited. Swedish Archbishop Erling Eidem is reported to have received an indignant letter from him regarding the omission.

The Swedish Church has gone on record in support of the protests of the Norwegian clergymen against treatment of Jews in Norway. Bishop Gustaf Aulen decried "the horrible infection of racial persecution which is spreading toward Scandinavia. There appears to be no limit," he said, "to the depths to which hatred-blinded people sink." He praised the protests of the Norwegian pastors as "light amidst dense darkness."

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

When Chinese professors of the National Central University were offered (November 23) \$4,000,000 from the United China Relief funds to meet their very sorry needs, they refused the gift. With many thanks for the courtesy and thoughtfulness of their western friends they nevertheless requested their government, which had the handling of the sum, to distribute the funds for the general relief of the nation's needy. The educators of China have suffered untold loss and privations through the destruction of their colleges and universities by the invading Japanese, as well as during their peripatetic progress into western China in the wake of Chiang Kai-shek's armies. Nevertheless, the professors, mindful no doubt of the miseries endured bravely by the common people through recent floods and famine, were determined not to "lose face" by the acceptance of special help. "The dignity of the teaching class must be maintained," they announced in their public manifesto. There spoke the greatness of all China's spirit.

Nothing is too silly for superstition to feed upon, especially during the upset of common sense induced by wartime hysteria. The action of the municipality of French Lick Springs, Ind., is a case in point. The action taken by the town fathers (October 13, 1939) has not even the scariness of wartime to excuse their folly, for on that date they decreed that on all Fridays falling on the thirteenth all black cats should wear bells as a warning of their approach. Just what "belling the cat" would do to the mysterious threatenings of that day and date combined is not made clear, but now the intention of the town fathers is to enforce the law even more rigorously as a "war measure to alleviate mental strain upon the populace." It raises the question whether in a populace that could be so affected there could be any possibility of "mental" strain. The folly of fear over black cats and "Friday, the thirteenth," has penetrated into places where science is supposed to reign. At least one of the large hospitals in Philadelphia has left out thirteen in the numbering of its floors. Let us hope that is due only to weak deference to the superstition of patients, but even that is morally and scientifically reprehensible. But consider—the fear carries its own punishment and deprivations; for instance, it has ruined "the baker's dozen," and now you get one less roll.

Of the Making of bombs there is no end, and that holds good for the kinds produced. The Nazis have recently come out with three new types, each an advance in deadliness and destruction. All are incendiary bombs with a delayed-action explosive charge attached. The intention of the latter is to prevent effective efforts to put out the initial fires. One, a five-pound bomb, ignites on landing, followed seven minutes later by the explosion to discourage interference. Another, larger, explodes upon striking, throwing out sixty small metal containers filled with thermite and six larger containers filled with pre-ignited magnesium filings. A third, a phosphorous oil-bomb, also ignites on impact and then explodes to scatter its sticky liquid contents over a considerable area. Thus destruction mounts and multiplies,

for the United Nations not only copy, but, in turn, go further in terror and devastation with devices of their own. War just goes on growing more beastly, with the stupid contradiction that it evokes heroism and endurance of the highest order, only to blast it into ruin. The wars of ancient times were respectable and decent compared with today's conflicts.

We Shall have to change the phraseology of our martial songs and poems. Instead of "the brazen blare" of trumpets we shall have to say "the plastic paeans," or plaints, or something; for the Army has adopted a new plastic trumpet, in order to turn brass to better account in the ways of war. The authorities say it will save twenty ounces of brass for each trumpet replaced by plastic, and the substitute will not be so hard on the ears. At this rate it will soon be in order to designate this present conflict as "the plastic war," for plastic is coming into increasing use in the forming of bodies for certain types of planes and many of the fixtures of other types. Its uses are countless. Even the razors now being designed to lighten the soldier's kit will be all plastic except a thin steel cutting blade and a tiny screw in the handle. It has a name—"the simplastic razor." It is supposed to save 1,500,000 pounds of fine metal in the making of the 12,000,000 razors which are said to be our normal annual production. In this connection the Treasury Department seems to have missed a splendid chance of helping to win the war. It is just beginning to issue pennies made of thin disks of steel covered with zinc to replace the present copper coins. But steel and zinc are otherwise necessary, and our penny production is immense. Why not plastic pennies?

Mexico's Conscience has been roused to the payment of a bad near-century-old debt. In 1854 President Santa Anna (of Alamo ill fame) sponsored a national contest for words and music suitable to Mexico's dignity and for acceptance as a national anthem. An award "according to merit" was offered, and Francisco Gonzalez Bocanegra wrote the words and Jaime Nuno the music which constitute Mexico's splendid anthem. Then Santa Anna neglected to pay the award. Due to a reminder forty-seven years later, Nuno received a pitiable 2,000 pesos for his music; Bocanegra received nothing. Recently, in connection with ceremonies commemorative of these two, provisions were made through the Secretary of Education to amend this fault. In consequence a descendant of Bocanegra received 2,000 pesos to balance the amount given to Nuno in 1901, and 368 pesos were granted in remuneration for expenses to descendants of Nuno. In neither case was adequate reward given for the genius contributed by these two artists to honor Mexico. But States are notorious for having tough as well as forgetful consciences. Nothing was said about paying interest on these so-long-unpaid bills. Our own nation has been no better. It still has not paid in full what it owed to Robert Morris and Haym Solomon, whose heroic sacrifices saved our infant nation from bankruptcy. Neither has it honored many of its contracts with the Indians.



Courtesy of the National Gallery of Art, Washington, D. C.

THE ADORATION OF THE SHEPHERDS—by Giorgione

Busy Weeks for Happy Days

By Executive Secretary C. FRANKLIN KOCH

CHRISTMAS, to Christian people, would not be Christmas were it divorced from the opportunity presented (1) to make gifts to those who especially are encompassed in our hearts, and (2) to share some of our bounty, even though limited, with those less privileged than we are. It appears that the Inner Mission organizations of the Church, in a peculiar way, combine both these opportunities in their celebration of Christmas.

While most of us have a more or less hazy idea of how the day is celebrated in our orphanages and old people's homes, and by our Inner Mission societies, it should be of deep interest to us to know that their annual recognition of the Christmas holidays compares favorably with that of the average Lutheran home. Children are not deprived of the joy of anticipating a well-filled "Christmas stocking," of helping to decorate the house, of preparing gifts for others, of a shimmering Christmas tree, or a bountiful dinner. Turkey "with all the trimmings" is as much a part of the day of those who are cared for in our Homes as it is in the homes in which we gather to share as families and friends and festivities of Christmas.

The grace of Christian charity touches many hearts, and reports received within the past ten days from superintendents of twelve of the United Lutheran Church institutions of merciful service, state that in increasing numbers congregations, groups within congregations, and individuals ask for the

privilege of making contributions to the members of the Home families.

Another point worth stressing is that those in charge of our Inner Mission organizations are careful to see that the spiritual side of Christmas is not forgotten.

The Inner Mission Societies which do so much throughout the year to minister to the needs of the unfortunate give Christmas a large place in their activities. Handicapped as they are because those to whom they minister are scattered, and are not as homogeneous as the members of the Home family, yet the workers feel the necessity as well as the opportunity of translating Christmas into a language understandable by those whom they serve.

Haverford Center, Philadelphia

SISTER ANNA MELVILLE IN CHARGE

The Christmas season at Haverford Center begins several weeks before Christmas. Interested young people from the Center spend an evening decorating the house and the trees. Christmas carols are sung, and it is a jolly time. The first party is usually the staff party. This is given by the Haverford Center Committee for all volunteer workers. In this way our board members get to know those who help carry on the work. Then we are ready

to help our neighbors celebrate too. Every child is invited to a party. Since our house is small, we have to have many small parties. Most of these will be given by the young people of our churches. At all these parties the Christmas story is told, carols sung, and refreshments and gifts provided for all. Even the Baby Clinic has its party.

In some of the homes where there are

material needs, gifts of food and clothing will be provided by church groups.

Many of our groups are planning to do something for someone else. The Women's Chorus plans to sing at an Old Folks' Home, the Girl Scouts are packing a box for a girl in the hospital, gifts are being made for parents. For these evidences of growth in thoughtfulness for others we are glad.

FIRST CHRISTMAS IN NEW CHAPEL

A. W. STREMEL, CHAPLAIN

Even in prison Christmas is not overlooked. Pastor A. W. Stremel, Lutheran chaplain at Western State Penitentiary, Pittsburgh, Pa., through whose efforts largely "The Chapel of the Good Samaritan" was built within the prison walls, and where on October 11, 1942, a Protestant congregation numbering 126 charter members was formed, writes as follows:

"We are planning to make the first Christmas in our new chapel a memorable one. Tentative plans look forward to a candlelight service at six o'clock Christmas Eve for the Protestant men. Following this service the choir will visit the hospital to sing carols for the patients. The Catholic Mass will be celebrated early Christmas morning.

"The Pittsburgh Inner Mission

usually remembers our Lutheran men with a gift, individually wrapped and addressed. Thus a personal greeting is demonstrated.

"We are planning to have a Christmas tree in the chapel and to decorate with garlands and wreaths. The institution provides rather elaborate decorations in the auditorium, dining room and hospital."

AGED AT LOWMAN HOME, WHITE ROCK, S. C., RECEIVE GIFTS

MRS. R. W. SEASE, SUPT.

In making plans for the observance of Christmas, those in charge keep constantly in mind the real purpose of the season and endeavor through all that is done to keep the spirit of Christ and Christian love and service to the front.

A Christmas service is held Christmas morning, which is conducted by the chaplain. A Christmas service, held at Bethel Church near by, will be attended by those from the Home who are physically able to make the trip.

A Christmas tree, properly decorated and lighted, is placed in the dining hall, which is used for assembly. This room, and also the dormitories, is decorated with Christmas greens. A Christmas party is held in the dining hall. Here the group engages in games, sings Christmas carols, is served refreshments, and receives gifts. The gifts center around the tree. The "Manger Scene" occupies a prominent place in the center of the decorations.

Gifts come from a number of

churches, missionary societies, Sunday schools, Luther Leagues, and other groups and individuals. Requests have already come from six churches for the names of individual members of the Home and members of the staff; also for gift suggestions for personal gifts and greetings. In addition, the Home furnishes gifts for each member of the "family" and staff. These usually consist of something useful—such as clothing, toilet articles—and also fruit.

various holiday treats and pleasures and also for "extras" during the entire year. The "envelopes" are the children's own personal accounts, and the money therein contained may be used by them for any legitimate purpose.

Christmas Trees at Tabitha, Lincoln, Nebr.

O. W. EBRIGHT, D.D., SUPT.

We usually decorate our three main buildings, having trees in the corridors of each and some lighted decorations on the exterior of the main building. We have a party for our aged and children on Christmas Eve, at which time a delightful program is presented by the children for the aged. On Christmas morning there is a service for our aged and children here in the Home, with our chapel appropriately decorated. We have a Christmas message, usually accompanied by special music by the children and sometimes by the helpers in the Home. A number of the civic organizations in Lincoln are very generous in sending gifts and treats for the guests of the Home, both aged and children. A great many societies of our churches in this territory request the names and ages of our guests and send them personal gifts at Christmas time also.

Stockings Filled at Good Shepherd Home, Allentown, Pa.

CONRAD W. RAKER, SUPT.

The Christmas season is much the same every year. Each child has a stocking, and before the children receive theirs, we have a short Christmas service during which we sing several carols. After the stockings have been distributed, all those who are able form a caravan and go through the various buildings singing the different Christmas carols. This year we plan to have a Christmas service in our newly appointed "John H. Raker Memorial Chapel," which has been furnished by the boys and girls of the Alumni Association of the Good Shepherd Home.

CHRISTMAS DEVOTIONS PART OF HOLIDAY SEASON AT OESTERLEN ORPHANS' HOME, SPRINGFIELD, OHIO

E. J. YOUNG, SUPT.

Besides the Christmas morning candlelight service and breakfast, the holiday program at Oesterlen includes inspiring daily devotions. These devotions, which begin on Advent Sunday and continue through Epiphany, take the place of the regular evening devotions as presented by the various departments of children.

Our junior and senior boys and girls participate and take their turn in presenting scripture of prophecy from the Old Testament, the corresponding account of its fulfillment in the New Testament, and prayer. The entire Home family of children and staff members join in the worship service by singing a hymn.

On Advent Sunday our circular candle-stand takes its place in the dining room and each evening a new candle is lighted, making the illumination grow towards a perfect circle by Christmas.

Many organizations and congrega-

tions send Christmas greetings to the children in the form of money, either to be placed in the Christmas fund or to go into their own personal "envelopes." The fund is drawn upon for

Mulberry Home Missionary Society Guests at Indiana

RALPH D. WHEADON, D.D., SUPT.

Christmas week is usually a full week for us. St. Paul's congregation of Frankfort always holds a service early in the week. This year the Young Women's Missionary Society of Zion congregation, Mulberry, will be with us for an evening. Christmas Eve right after supper hour we will have a service and the presentation of gifts. The living room is decorated for the service—with a tree and the manger scene on the altar. It is truly beautiful, for we use indirect lighting, and all the figures are tinted in colors representative of the time of Christ.

Many congregations bring or send gifts for this service, so that all members are well remembered. Some of the older members expressed the thought that last year was the happiest since they had been in the Home.

Carols and "Putz" at Tipton Home, Pa.

J. O. HENRY, D.D., SUPT.

The schools are decorated during the month of December, and much time is spent in setting out the various trees and yards, especially the one which occupies two rooms of the superintendent's apartment in the Administration Building. Every cottage and playroom has its own display. The largest is the one set up in the superintendent's apartment and is paid for by Dr. and Mrs. Henry as their gift to the family. Additions are made to the "putz" each year. The platform on which it is displayed is about 32 x 12 feet, half of which is used to give a complete miniature setting of the Christmas story from the Annunciation to the visit of the Wise Men. The other half is a miniature modern village with many lights and electric toys designed to please the children.

On Christmas morning the older children awaken the younger—if any are still sleeping—by singing Christmas carols as they walk through the build-



ings. I have experienced the thrill of being awakened by the sound of these glorious hymns, and it is an ideal way to start the celebration of our Saviour's birthday. The "family" gather in the dining room, where, after a brief worship service, each member receives his gifts—a happy time, indeed, for the children.

PERSONAL REQUESTS HEEDED AT TRESSLER ORPHANS' HOME, LOYSVILLE, PA.

LUTHER D. GROSSMAN, SUPT.

Early in November the children are allowed to suggest what they would like to receive at Christmas. Their requests are surprisingly modest and amazingly practical. Many of these suggestions are parceled out to groups asking to help share in our Christmas preparations. Each year a number of cash gifts are received, and these are used to secure special gifts for all the children, or for a residence hall or group.

Last year gymnasium shoes were secured for all our boys and girls, and later all playground equipment was repaired and some new apparatus purchased. An older boys' hall was treated to a radio purchased from this fund.

The girls in one of the halls had living room furniture repaired and re-upholstered. Cash gifts enable the Home to celebrate Christmas twelve months in the year.

FAMILIES GREETED BY BALTIMORE INNER MISSION SOCIETY, BALTIMORE, MD.

L. N. ZAHN, EXECUTIVE SECRETARY

Every family under the care of the Baltimore Inner Mission Society receives special recognition at Christmas. The Lutheran churches in the neighborhood of the family, or where the families have their membership, provide gifts of food while the Society supplies clothing and toys.

One church in the city each year gives a special Christmas party for the Inner Mission families nearby. A women's Sunday school class prepares for this celebration in an elaborate way with appropriate decorations, special service, gifts of clothing, food, toys, books, candy, cake. At the conclusion of the party refreshments are served the guests. This year forty persons representing eight families will be entertained.

The girls of the Latin School of the city, under the supervision of the principal, provide Christmas gifts for three

or four families of the Society, the young people themselves making the purchases and preparing the gifts.

Various groups of the community entertain children from the rolls of the Society at Christmas time.

Forty-six hundred Motto Calendars are distributed. Those who receive

them prize them highly, since these little gifts carry their message throughout the year. Christmas cards are sent to all nurses and members of the staffs of the institutions. Cards and stamps are provided for folks who do not have the money to buy them so that they, too, may enter into the spirit of goodwill at this season.

All women who are obliged to spend Christmas in jail receive Christmas boxes containing fruit, candy, cake and nuts, together with Christmas cards bearing the greetings of the Society. Girls at Montrose Training School receive boxes and gifts. Eudowood Tuberculosis Sanatorium patients spending Christmas at the institution receive boxes of fruit, etc.

Throughout the wards of the various hospital divisions of the Baltimore City Hospitals, to which our Inner Mission chaplain ministers, the spirit of Christmas is in evidence. All the seasonal evergreen trees have been trimmed with care. Everywhere in the institution patients and personnel look forward to that day of days.

No one in this great city Home will be forgotten at Christmas time. Every patient will receive a present from the administration. Of course, there will be many more treats for a number of the patients, especially those in the infirmary division. These tokens of Christmas cheer are brought to the patients by various groups from outside. Yes, some days there are more treats for the patients than can be handled to the satisfaction of those receiving them and the members of the staff, who must cope with the problem of preservation according to standards of sanitation. Would it not be excellent if many of those treats in abundance at the Christmas season could be spaced satisfactorily throughout the year?

Entertainments, shows, etc., always terminating with a fine treat for all patients, regardless of creed or color, are presented to appreciative audiences. There is one group that sends a sum of money to the Recreation Department for the purchase of gifts for the patients.

Churches Serve Lists of Needy Through Reading, Pa., Inner Missions

FRED J. FIEDLER, SUPT.

What we give to these people varies: We give to some glasses of jam and jelly; to some, motto calendars; to many we give handkerchiefs; to some we merely send a Christmas greeting card. For many of our families with whom we have been in contact throughout the year, we provide by giving their names to one of our several churches which ask us for the names of needy people. These are all cleared at a central agency in the community.

MIAMI VALLEY, OHIO, INNER MISSION LEAGUE SERVES THOUSANDS

F. R. STONEBURNER, SUPT.

Hundreds of volunteers will assist the Lutheran Inner Mission League of the Miami Valley in the mailing of 12,500 purses to its many friends and in carrying the message of "Peace on earth, good will toward men," to approximately 3,000 people in the institutions. Choirs and carolers volunteer from the churches of Dayton to participate in the Christmas activities arranged by the Inner Mission at Stillwater Sanatorium, State Hospital for the Insane, county jail, county workhouse, infirmary, detention home for children, and the hospitals. Others will assist in the preparation and distribution of Christmas gifts, consisting of the traditional Inner Mission rose (made of handkerchiefs folded in bud surrounded by green artificial leaves and fastened to a stem), oranges, candy, combs, stationery, stamps, toothpaste, and sundry articles which will be placed in the utility bags.

Christmas communion will be administered to those who should receive it. Toys are furnished children and baskets distributed to those in need whose clearing passes through the Council of Social Agencies Christmas committee. Parties will be arranged for all groups active at the Inner Mission—Mothers' Club, Girls' Club and Boys' Club and an appropriate party for Lutheran girls who have recently come to Dayton to work, many of whom found residence in church homes through the activities of the Inner Mission. Christmas trees, if available, will be furnished some institutions.

Some of our volunteer pastors will arrange similar Christmas activities in services and distribution of gifts in Preble, Butler and Miami counties. From institution to institution, ward to ward, room to room, and cell to cell,

behind the closed doors of southwestern counties of the state of Ohio, inner missionaries and their volunteers will take the good news in word and song and distribute gifts.

Miss Mazie Swearingen, Inner Mission worker of the Lutheran Inner Mission at Springfield, with the aid of volunteers will bring the spirit of Christmas to institutions and homes in Clarke County.

The Lutheran Settlement, Philadelphia, Pa.

SISTER CATHERINE NEUHARDT, DIRECTOR
THE REV. CARL FUTCHS, PASTOR

Have you ever been to a "Hanging of the Greens"? You have missed a lot if your answer is, No. At the Lutheran Settlement House, two weeks before

Christmas one night is set aside for the "hanging of the greens." All the volunteer workers in the Settlement, the Sunday school teachers and staff members spend the evening making the house festive for the season. It is a happy time, and when the work is finished we gather together to sing Christmas carols. The spirit that prevails throughout the evening cannot be expressed in words. It is a time when all of the workers work together and sing together ushering in the great festival of our Church.

Various churches and organizations ask to entertain groups of children. It has been possible for each child to be entertained at an "outside Christmas party," which means that they receive a toy. Santa Claus comes to the little children, and it is a jolly time when he comes to visit. The kindergarten children were taken down to the stores to see Santa Claus.

Each club or class has its own little party; games are played and light refreshments are served. Cocoa and cookies make a "party" at our Settlement House.

The "Big Party" is the one night in the year when all clubs and classes are invited to attend a Christmas program which is held in the chapel. It is the only time that all the groups gathering in the House meet together.

Adorned for Christmas

Magnolia, N. J., Lutherans Give Time, Skill and Co-operation to Nativity Decorations

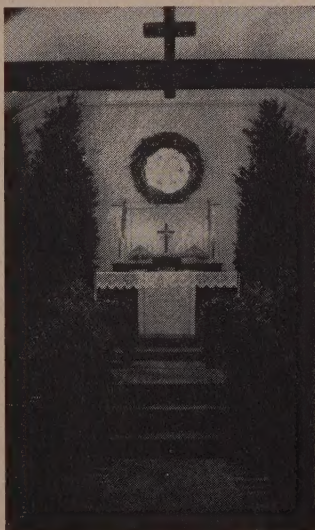
By PASTOR H. PAUL GERHARD

To usher in the Feast of the Nativity as befits the coming of the King of all Creation, the decorations in the sanctuary add much to the dignity and beauty of the Christmas service in our church.

Activity for decorating the church begins a week before Christmas when the young people spend an afternoon after school gathering laurel in a nearby woods. It requires fast work then, because the evenings are short and cold. After supper young and old gather in the church social room to make the garlands which will hang over arches, doors, and windows. Each year someone new learns the art of wrapping the laurel garlands—"very firmly, not too heavy, not too light." In years gone by the work was supervised by one of the church councilmen, who learned the art of wrapping laurel commercially. This year he is in the army; but remembering the suggestions he has given in the past, we are going to produce just as beautiful garlands as we have had in previous years.

The trees are an item of major im-

portance in the decorations. Pines and cedars, ranging from eighteen inches to about eighteen feet are brought by truck from the woods and farmland of one of our members. Their presence in natural form and grace gives a beauty unsurpassed and lends a fragrance of the fresh outdoors to the Christmas atmosphere. Tall cedars, two on each side, flank the altar. The pines and smaller cedars fill the chancel and open
(Continued on page 29)



Among Ourselves

By Margaret A. J. Irvin

Can You Picture It?

CHRISTMAS is a time to let the imagination run. The person who sees only the material objects before his nose misses much of the joy of the season. The person who knows the full joy of Christmas is the one who can see with his heart. He sees skies full of angels and hears unearthly songs. He enters in imagination a shadowy stable, and the scent of hay is in his nostrils. He feels the gentle movement of the cattle and sees in the manger all the beauty of heaven and earth.

That is the person who knows the full joy of Christmas. But with the gift of joy he has received the gift of pain. The blood and the horror that flow from man's hatred are as vivid to him as the joy and strength that come with God's gift of His Son. One who sees with his heart endures the agony of every wounded soldier. He shares the suffering of bereaved parents everywhere. He knows what it is like to be a five-year-old child blinded and deafened for life by falling bombs. He feels in his own body the pangs of the hunger that is stalking half the earth.

Can you picture what it would be like to live for years on a diet which kept life in your body and nothing more? Dare you enter into the heart of a mother who sees her children growing pale and weak and daily weaker? Can you know the flaming bitterness that burns in a man who cannot provide food for his family? Can you feel the warping and the twisting that goes on in the soul of a little child when the cry for food is never satisfied?

We cannot bear to look long at such a picture. It can bring us nothing but sorrow. We close our hearts and think of happier things. We shout, "Merry Christmas," with all our might. We shout it loud and long, as though the volume of our noise could make it true. We eat our Christmas dinners, and if we have to swallow them over the lump that rises in our throats, we don't spoil things for our families by saying so. We do our best, but as people who see with the heart, we cannot shut our hearts long. That is the price we have to pay for such a gift. Sorrow and pain crowd into the happiest hours.

In the same way, joy and hope break in upon our somberest moods. We find ourselves planning the Utopia that is to be when "all this" is over. This time it is going to work. It shall. It must.

From many different directions the word is coming, "Food is the key to the peace." Hiram Motherwell, whose book, *The Peace We Fight For*, is about to appear, says in the December *Harpers*: "The spellbinder who can picture a loaf of white bread and tie it up in imagination with a political theory can manufacture thereby a mob with murder in its eyes." He does not say that if the Church can get there first and show Jesus' own compassion on the hungry multitudes, the tide may turn the other way. He is a political economist. He is interested in facts, not pleasant theories.

But those of us who see with our hearts are already seeing visions. Out of America's harbors are streaming the cargo vessels with holds packed solid with grain. Decks of mighty liners are crammed with the great army

who shall distribute these tons of food, who shall bring strength of body and of soul. We see a ministry of mercy that shall make all former good works pale into insignificance. We remember with gratitude the work that has already been done by our church, and we see that work multiplied a hundredfold in the post-war world.

These are the things we see with our hearts. And then our minds insist on asking the question, "Can it come true?"

Both heart and mind know the answer. It can come true only if the Christ Child is a reality to us. It can come true only if we can see the world, its past, its present and its future—not with our own hearts and minds, but with the heart and mind of Jesus.

Can you picture it? If you can, you are probably working for it now—or you will be, as soon as you see how you fit into the picture.

More Silver Linings

YES, Pollyanna. It certainly is strange how many nice things appear in the midst of the many horrible things we are mixed up in.

You really would think that the upheavals of war would be the last straw that would break the back of our already heavily burdened family life. We've been worrying about that institution for quite a while, haven't we?

Now comes this final catastrophe. Fathers and sons are torn from their families and scattered over the face of the globe. Those who are left at home are kept so busy and work such fantastic "shifts," any attempt to maintain a normal home life seems almost hopeless. Mothers are joining the procession that leads away from the home into "production." And there it goes, the poor old respected American home. May the memory of it rest in peace.

Only it doesn't seem to be working out exactly that way. Instead of being jerked apart, many families are being drawn emotionally and spiritually closer than they have ever been before. Boys away from home in the armed forces and their sisters in the defense industries that take them away from home are having a chance to think about home in a totally new way. Many of them will be spending Christmas away from home for the first time in their lives, and it is pretty safe to guess that in this case absence really will make the heart grow fonder. Many of them will manage to put into their letters some of the feelings which it "seems silly to say" face to face to their parents.

Those groups which have members working all sorts of unusual hours are adjusting themselves much better than anyone would have thought possible. Here and there, a mother who has found her usual schedule completely disrupted, and whose children are well grown, has packed her lunch kit and gone along with her brood.

Even the lack of a permanent home need not weaken the love that binds people together. Some of the world's most beautiful paintings of family life have for their background a stable.

Musings of a Minister's Wife Christmas Mood

Mrs. Lathrop Reviews Her Holiday Preparations

THE house is strangely quiet. Except for the carols coming softly from the radio, there isn't a sound in the living room. Upstairs the children are either asleep or playing possum. Jerry is in his study going over his sermon for tomorrow morning. I am sitting here, trying to realize that the Lathrop family has made the grade again. We are actually ready for Christmas.

There is always a dreadful moment—usually about three days before Christmas—when I feel sure that this year we won't be ready. Pageants and programs at the church take unexpected turns for the worse. This year Mrs. Fields, the superintendent of the primary department, has come down with a severe attack of grippe, and none of her assistants seems able to go on with the children's service as she had planned it.

And no matter how good my resolutions, we always "bite off more than we can chew" here at home. This year, Joan and Mark went in for homemade gifts in a big way. They worked at them so well and so self-reliantly that I was caught unawares when they suggested making some of the paper decorations they discovered in a magazine.

And so they started—but only started. The directions were there, but not in terms the children could understand. It was, "Mother, how do you do this?" and "Is this the right way, Mother?" when I was trying to do a million other things. My patience snapped.

"How do you children expect me to get anything done when you are after me from morning till night? Here are a dozen cards we forgot when we were addressing the first list. I have gifts still unwrapped. I wanted to make an extra batch of cookies. I haven't made out my marketing list yet, and there are a thousand other things I ought to do. Can't you ever do anything alone?"

By this time Mark was looking at me in horrified amazement, and Joan was beginning to cry.

"W-we j-just wanted to make our house look nice for C-christmas."

Mark said nothing. When he can't talk, you may be sure a great deal is going on in his mind. My anger disappeared.

"Sorry, chicks. I know you didn't mean to be inconsiderate, and I didn't mean to scold you. We were all acting as though our own part of Christmas was the most important part, weren't we? Let's make a bargain, shall we? I'll spend fifteen minutes showing you how to read those directions. Then you let me have an hour without any interruptions. How's that?"

"Okay!" "Sure!" The ease with which children not only forgive but forget always touches me.

Now the paper angels are smiling down at me from their perch above the fireplace. Their stiff blue skirts, white wings, and jaunty halos gleam in the light from the Christmas tree. My cards are all in the mail. Gifts are wrapped and grouped under the tree. Cookies are safely stored in the large stone crock that belonged to Jerry's grandmother. My vegetables are ready for tomorrow, and the turkey is just waiting to be stuffed.

It would be a good time to count my blessings, I guess. The trouble would be in knowing where to start. What am I most thankful for this Christmas? My home? My family? Being born in America? Living in a parsonage? It's hard to separate the various strands that make up the pattern of one's life. It is much easier just to feel that all I am and all I have is part of God's love.

Soon the Luther League carolers will be arriving. Jerry will come downstairs to help me thank them for singing to us. Then we will probably talk a bit before we go upstairs. If it weren't so late, I'd start a fire in the fireplace. Joan didn't want me to light it earlier.

"You see, I'm sure, or almost sure, that the Santa Claus we saw in the city was just a man dressed up. But Bernice says he wasn't—that he really was the true Santa Claus; so we'd better not light the fire because he just might be coming down the chimney."

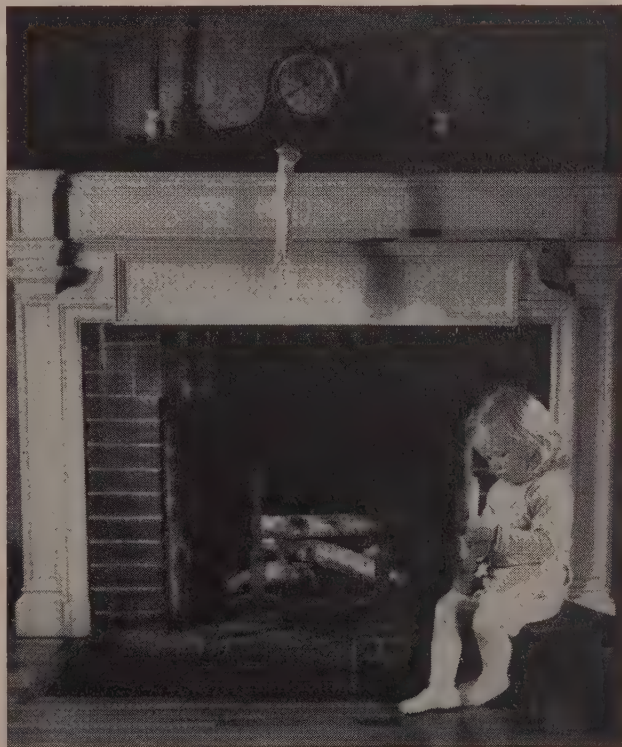
Even Mark's elaborately concealed chuckles didn't shake her determination that Santa Claus should not find our reception too warm for him.

I smiled myself to think how many so-called Christians of mature years have a faith that's quite a lot like Joan's belief in Santa Claus. It doesn't mean much, but they think it is just as well to be on the safe side.

Mrs. Lathrop, you are getting cynical. I'm afraid you are more tired than you realize. If those carolers don't come soon, you'd better retire. Christmas morning—

"Jerry! here come the carolers."

*"Hark the herald angels sing,
Glory to the new-born King."*



Discovering Christmas

By MABEL B. FENNER

"Mom! Oh, Mom! Where's the axe?"

"The axe? What on earth are you going to do now, Charles?" exclaimed mother.

"Cut down a Christmas tree," came the reply from the basement. And the next moment Charles was up in the kitchen with the axe swung over his shoulder.

"You see, Mom," he said, "Mrs. Hedden dropped the remark in Sunday school yesterday that she would not be having a tree this year. Now that Bob and Bill are both in camp, there is no one to cut one for her. The snow is pretty deep already up her way and there is no road into the woods."

"Oh, I am glad you thought of that, Charles. Bob and Bill have always been so thoughtful of their mother ever since Mr. Hedden died. They certainly will appreciate your doing this. Here, take these heavy gloves," said mother. "The wind is blowing hard. What time will you be back?"

"Oh, about noon. You see it's the Children of the Church, our junior class, that is doing this," explained Charles. "While we are out getting the tree, the other classes are making Christmas wreaths to send to a settlement house. By the way, don't forget to call me early next Thursday morning, Mom. No school, so we have planned Christmas surprises for three people. First, we are going out to Mrs. Hedden's and offer to be her chore boys for a while. Then, on to Pedlow's to take Arthur a game we made for him. The doctor said we could see him then. Our last stop will be at Grandma Julia's. The girls will meet us there and we will sing our Christmas carols. Remember last year I brought you some of the cookies she gave us? And now she is blind. Do you know, Mom, I bet she'll have cookies just the same."

♦ ♦ ♦ ♦

"Here we go 'round the Christmas tree,
Christmas tree, Christmas tree,
Here we go 'round the Christmas tree,
All good friends together."

Round and round the tree they skipped, a happy group of children. It was the Children of the Church entertaining a group of Mexican boys and girls from the community. While the beginners played around the tree, the juniors sat at tables solving guessing games. Over in one corner a leader was telling Christmas stories to the primary children.



H. Armstrong Roberts

Bringing in the Christmas Tree

Children of the Church Spread Joy Among Their Friends

Then came the real surprise! A Mexican pinata! The visitors had brought it as their gift to the party. There it hung in the doorway like a large snowball with colored streamers.

"You play the game like this," said one of the girls, as she blindfolded another and gave her a stick. She turned her around a couple of times and then told her to strike at the pinata. Shouts of laughter filled the room. She tried three times and missed.

"Watch me," boasted one of the boys, but he only struck the air. Peals of laughter rang out. Finally, with one good strike the bag broke and out poured nuts, candy and tiny souvenirs. The visitors stood back so that their new friends might scramble for their gifts.

There were surprises, too, for the visitors—packages tucked into the branches of the Christmas tree. Gifts that the children had made. And a treat—cup cakes with red icing and white candles. The junior girls had made these and whipped chocolate in real Mexican style.

The party was a great success.

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"I'll take this one, please." Janet handed the clerk a quarter of her own money. She was in the first grade now and had an allowance.

"Look, Mother, look!" Betty, who was only four, was pulling mother's skirt. "See those blocks. I like them." Then she opened her pocketbook and gave the clerk a shining dime.

That night the gifts were wrapped and a prayer offered for the Japanese children in relocated centers in the West.

The next afternoon Janet and Betty carried their gifts to the Children of the Church meeting. (See page 15)



Harold M. Lambert

On the Way to the Christmas Party

The High Privilege of Sharing

Women's Missionary Society Rejoices in Four-way Spread of Christmas Joy

Good wishes are expressed not only by individuals or groups of individuals in many ways, but also by organizations. The Women's Missionary Society shares in the blessings of giving at this season. The spirit of Christmas, which is the true missionary spirit, is emphasized in regular and in special ways. Regular church work receives special impetus with every religious festival. Therefore it is logical to be more diligent in the carrying out of our regular program when the motive for that program is accentuated. Christmas giving out of grateful hearts for the Gift of our Saviour will manifest itself through the Women's Missionary Society this year in four different ways.

The General Fund of the Society is the financial backbone of the organization. Broken down into personalities and institutions it is the human interest story of the work of the Society as it affects every phase of the life and work of our Church. At Christmas, we lift out and personalize a part of it, and the Christmas offering therefore is not "just another special" but one of the special ways in accomplishing our regular task. This year the Christmas offering will be applied to the budgeted items for interdenominational work.

Christian Colleges for Women

On the foreign mission field there are Union Christian Colleges for Women. Every mission cannot maintain its own college, so the program of higher education is carried on co-operatively. We contribute in India to the support of three of these—Madras, St. Christopher's Training College, and the Vellore Medical College. Governing boards for these colleges exist in Great Britain and in the United States, as well as in India. Lutheran women are members of these Boards.

Miss Selma Bergner, now a member of the staff of the Women's Missionary Society, served as a member of the faculty of the Union Christian College in Tokyo. This college also has had our support.

Other interdenominational causes for which the Society budgets and to which service is given by our women in different ways are the following: The Home Missions Council of North America, the Foreign Missions Conference of North America, the Missionary Education Movement, the Student Volunteer Movement, Summer Schools and Christian Literature.

By Executive Secretary NONA M. DIEHL

Loaned for Migrant Work

During the past year one phase of the work of the Home Missions Council of North America has had our assistance in a very special way. Miss Annie Powlas, missionary from Japan, has been loaned to the Council for work among the migrants. Miss Powlas has given commendable service in a number of Migrant Camps in different parts of the country.

Our Christmas offering will assist in all the phases of Christmas work which we do co-operatively.

The maintenance budget to missions is never large enough to provide for anything but essentials. In fact, every mission could use more money at any time without going into the realm of the luxurious. At Christmas time the Society makes a gift from Box Work Funds to each mission in this country and abroad. The day of the traditional missionary barrel is past. Needy home mission pastors can usually buy what they need, if they have the money. And they and their children find more joy in selecting what they wish than in their surprise at what someone else has purchased for them.

Money in Lieu of Goods

Purchases of some articles cannot always be made in foreign fields, so there is still opportunity for box work in its original sense when goods can be shipped. This year gifts of money have gone to each field for Christmas cheer in such form as the missions may provide.

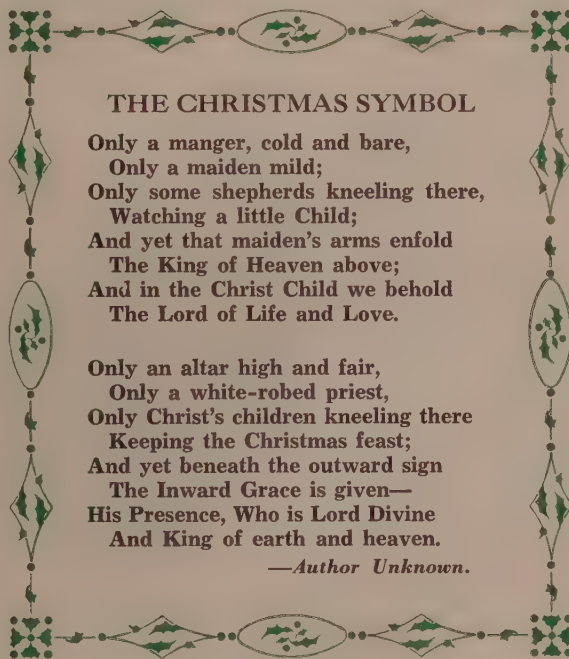
From Box Work funds also has gone a small gift of money to each missionary in appreciation of her service.

For Japanese Children in America

A fourth channel for Christmas giving this year is to the Japanese in this country who are now in evacuation camps known as Relocation Centers. About 125,000 persons of Japanese ancestry have been separated from their principal means of livelihood, and are now residing in ten of these Centers. The majority of these people are quite young, and were born and reared in the United States. They are separated from the communities where they have enjoyed the Christmas lesson in past years.

An emergency call has come to us to provide Christmas gifts for these children.

(Continued on page 15)



Christmas and Our Sunday Schools

By S. WHITE RHYNE

LET us imagine that we are taking a visit to our Sunday schools throughout the church watching them at work in the Christmas season.

Our journey has to begin early, for our Sunday schools begin preparations back in November, and from then on they are busy. Plans really begin to materialize the Sunday preceding Christmas. Most Christmas services are held on or before Christmas, but many schools sing Christmas carols and worship the Christ Child for several Sundays following the birthday of our Saviour.

(Upper right)
Christmas
Eve

Harold M. Lambert

(Center)

A Home
Quartet



First Stops

The journey begins. We stop at St. Paul's. The teachers and officers are holding their monthly meeting. They are studying the workers' conference topic, *Keeping Christmas Christian*, as found in *The Parish School* magazine. There is a general discussion. Some of the members want to go back to the old idea of having Santa Claus at the Christmas celebration, but the theme of the conference prevails—*Keeping Christmas Christian*. At the conference we hear that the Santa Claus idea has been abandoned almost everywhere and that most Sunday schools are putting more emphasis upon giving—the real Christmas message—than upon receiving.

Our next stop is at the home of Mrs. Mowerer, a member of St. Luke's. A committee is meeting in her home to plan the Sunday school Christmas service. It is really inspiring to see a group of Christian men and women planning so intelligently. They provide a real worship experience for everyone present. There will be no saying of pieces to embarrass the children and delight the parents.

Our journey carries us on to a little one-room church in the country. Here another committee is making their plans. Someone suggests that they build a life-size manger, using the various classes to perform the necessary work. All the details for the building of the manger and the preparation and presentation of a self-planned pageant are put into operation. It looks as if everyone in the congregation will have something to do.

Every day we stop at other places. Almost everywhere we are impressed with the real Christmas spirit. Now



H. Armstrong Roberts

and then, as we come toward the week before Christmas, we run into a group that has waited too long and is now all excited. The joy of Christmas is lost in these few places. Then we pass on to another group and we are filled with happiness again. The Christ Child reigns.

At one church near an army camp we look in on a meeting of the young people's department. They are putting the last touches on plans. Preparation started

weeks before. Invitations were sent to every soldier who had visited the church in recent weeks to spend the Sunday before Christmas with the school. A bus is to pick up the soldiers in the morning and bring them to the service of the church. Then each soldier will be entertained in a home for dinner and brought back to the church for the Sunday school worship in the afternoon. Following this, the young people will serve a light evening supper and hold a Christmas program around the table. This meeting is a last minute check-up on details.

The Sunday Before Christmas

The Sunday before Christmas is a busy day. We only look in and listen for a moment at each place. Everywhere we hear Christmas carols. We arrive at the First Church of Blanktown just as the gifts are being presented. We are impressed with the number of gifts around the tree for children in the orphan homes and

institutions of the community. Parents are giving gifts to the teachers of their children and the officers of the school. The pastor receives a nice present that will help him in his work. There is no candy for anyone anywhere. The superintendent explains that they have followed this plan for several years, and the children look forward to giving to deserving people and causes.

As rapidly as possible we skip from place to place. We see beautiful Christmas pageants and plays, we hear Christmas cantatas, we watch the joy on the faces of little children and in the eyes of old men and women, and we think of all the happiness that the Sunday schools are bringing to thousands of all ages.

At Christ Church they are just finishing a beautiful Christmas service in which all the organizations and schools of the congregation participated. They tell us of many nice things that their Sunday school has done for the men and women in the service of the country. Boys in the army, navy, marines, and air corps, as well as the girls in their branches of service, are receiving all kinds of gifts and messages from our schools this year.

That night we visit a number of our Inner Mission institutions— orphanages, old folks' homes and hospitals. At every one we find a group from a Sunday school repeating their pageant or play for the sake of the shut-ins. In the pantries of all these institutions we find goods of all kinds which have been sent by the Sunday schools of their territories. The old folks and the children proudly show the gifts they have received from unknown friends.

During the week we visit homes—just ordinary homes filled with parents and children. In many we are impressed with the spirit of Christmas that prevails. Parents explain that their Sunday schools held institutes preceding Christmas in which the subject of *Christmas in the Home* was discussed. They received a great deal of information at these meetings and now they are putting it into practice.

The Night Before Christmas

On the night before Christmas we find ourselves in a beautiful candlelight service of Trinity Sunday school. It is impressive. As the service closes a great number of young people and adults start their evening of Christmas caroling. We go with them for a while. One group passes other carolers from St. Timothy and Advent Sunday schools. It is a wonderful night.

Christmas

Today we attend the early service conducted by the young people's department of Zion Church. Following the service the young people carry baskets loaded with helpful Christmas food to the homes of the needy. Before Christmas a committee listed all the deserving people and assigned them to the respective groups. In this way no one is missed and there are no duplications.

At the county jail, we find a group from St. Peter's school bringing Christmas cheer to the prisoners. At the hospitals, we see breakfast and lunch served. Each tray carries a Christmas card from some Sunday school. In the afternoon, at the Service Center in the city, the Sunday schools of the community combined to hold a great Christmas celebration for those in the service.

The rest of the day we spend thinking of all that we have seen and heard, and wondering—after Christmas what? Will the same happy spirit continue?

This Birthday

By Mrs. L. L. Huffman

A WOMAN walked briskly along every street,
Her face all aglow with thoughts ripe and sweet.
Now, what shall I buy for my husband today . . .
And Mother and Daddy, and Nancy and Ray?

She studied each window with possession and pride,
As though all her family walked by her side.
The gifts were selected and stored on a shelf. . . .
She hurried on home, very proud of herself.

Then, strange, came a voice whispering clear as a bell,
"Whose birthday is this . . . whose birthday, pray tell?
Too long have you made it a selfish event . . .
For family and friends all your efforts are spent."

"Suppose that you watch for the Christ on your way,
And give *Him* an offering . . . for *this* is *His* day!"

DISCOVERING CHRISTMAS

(Continued from page 12)

"How long will it take this letter to get to Liberia?" asked Frank. It was a Christmas message which the Children of the Church group at St. Luke's was sending to the Rev. and Mrs. Paul Lewis in Africa.

"It is hard to tell these days, Frank, but even if the Christmas card is late, the Lewises will be glad to know we thought of them."

"And to hear that we chose them as our very own Children of the Church missionaries again this year," added Mary.

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"And they came with haste, and found Mary, and Joseph, and the babe lying in the manger."

"Splendid, Bruce. Now if you will read as well as that tomorrow evening, everyone will not only hear, but feel the real message you are giving them."

It was Saturday morning and the Children of the Church group at Emmanuel was preparing to dramatize the Christmas story. Bruce was the reader. This year the whole church family was co-operating in the Christmas service.

THE HIGH PRIVILEGE OF SHARING

(Continued from page 13)

mas cheer for these Japanese friends. Gifts for the 40,000 children under fifteen years of age are being sent by different Protestant groups represented in the Home Missions Council of North America. Money is being made available for the adults.

The Women's Missionary Society is providing through its Box Work Department for 2,500 children in the Colorado River Relocation Center in Poston, Ariz. Gifts or money to purchase them have been sent from local societies to our Box Work Secretary, Mrs. Raymond B. Fenner, who has taken the responsibility for this project for our organization. We hope that a gift of money will remain after the purchase of gifts for the children so that adults may share in some form of Christmas cheer from the Christians of the United States. The response to the appeal has been most encouraging.

Sacred Sentences and Observations

For unto us a child is born, unto us a son is given;
and the government shall be upon his shoulder.

Isaiah 9: 6

EACH fond parent thinks "the sun rises and sets" in his own small child. The doting mother cannot understand why others fail to notice every movement and expression of her own "unusual" youngster, yet she herself, to the disgust of other proud parents, neglects to remark about the attractiveness of the latter's children. But the Child of Bethlehem is to all a common possession. All reverent fathers and mothers bow humbly before His cradle and claim Him as their own. All childhood is glorified at Christmas, because Jesus represents the best in all.

+ + +

He that descended is the same also that ascended
far above all the heavens, that he might fill all things.

Ephesians 4: 10

ONCE Spain as a great world power stood at the Pillars of Hercules, Gibraltar, and facing the then uncharted Atlantic in self-satisfaction pictured herself as a Hercules. On her coin was the motto, *Ne plus ultra*, "No more beyond." But Columbus crossed the trackless ocean and came to a new world with vast treasures which invited the Spaniards to seek their fortunes in other lands. Their motto was changed to *Plus ultra*, "More beyond." In Christ Jesus there is always more beyond. Vast are the stretches of His Kingdom and infinite His Being.

+ + +

In him dwelleth all the fulness of the Godhead
bodily.

Colossians 2: 9

THE measure of joy to be experienced in heaven by some nominal Christians, as compared with that of St. Paul, was likened by D. L. Moody to cups that are "full; but some of them will be pretty small cups." To many, he adds, it will be only "a thimblefull." In "the fulness of the Godhead bodily," the love and mercy of Jesus Christ are beyond the vastness of the ocean. His regenerating grace would increase our spiritual capacity to the fullest that we may have an abundance of inner joy and peace.

+ + +

Blessed are the pure in heart: for they shall see God.

Matthew 5: 8

"IN one of Jesus' great clinics He said, 'The pure in heart shall see.' The people to whom He was speaking were seeking God—as people throughout all ages have been doing. Jesus said the trouble was not with their eyes, but with their hearts. The people to whom He talked were seeing things in the wrong perspective. Many of us, like them, suffer from spiritual strabismus—don't look where we are going, and can't go where we are looking. We see the effect with our eyes when the cause is known through the heart." (All Saints' Bulletin, Baltimore.) Moral vision is necessary to keep us out of the clutches of the law; spiritual vision enables us to "see God" in Christ as our personal Saviour.

Who is the image of the invisible God.

Colossians 1: 15

NATHANIEL HAWTHORNE said: "It is a comfortable thought that the smallest . . . mud-puddle can contain its own picture of heaven." In a stable, in a cattle trough, was laid the new-born baby of a peasant; but in that uninviting setting and in that little form was hidden deity, and thence was to shine throughout the world the highest glory of heaven. In the humblest heart is enshrouded God's image, awaiting the regenerating touch of the Creator to bring forth its hidden beauty and glory.

+ + +

Humble yourselves therefore under the mighty hand
of God, that he may exalt you in due time.

1 Peter 5: 6

IN Victor Hugo's great novel, *Les Miserables*, Jean Valjean, an ex-convict, wandered the streets forsaken and shunned by all. In hunger he had been driven to steal a loaf of bread, but a cold-hearted world cared not as to the cause of his punishment but shunned him as a criminal. Again hungry, and despairing of all pity as door after door was closed against him, a stranger saw his look of anguish and startled him with the question, "Friend, have you tried that one?" Approaching that last door of hope he knocked, and the extended hand of a kindly priest welcomed him within. By that friendly hand was Valjean helped and restored to a new confidence and new outlook on life. God sometimes allows humiliation and discouragement that after the chastening His Hand may be manifest in restoration and induction to a better life.

+ + +

There was the true light, even the light which lighteth every man, coming into the world.

John 1: 9

ONE little match lit in a Boston playhouse caused a raging conflagration and death to many. One lonely man in the wilderness started a fire of holy passion that swept multitudes in its raging flame and consumed them with zeal or else smote them with condemnation and contrition for their sins. But the fire kindled by the heavenly flame in Jesus of Bethlehem moves on in a mighty conflagration that will never go out. He baptizes with "the fire of the Spirit." He is "the light of the world," "even the true light which lighteth every man" who seeks the way out of the darkness and out of the jaws of death. "Coming into the world," as "the Word become flesh," He lit the sparks of Truth and Love that flame increasingly in glorious benedictions as His Kingdom of Light moves on.

A PRAYER

"O MAKE Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light, as of old;
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face."

The Strange Interlude

DURING a trial blackout we turned on the radio. A flood of good news poured in, telling of a sudden turn in world happenings in favor of the Allied cause. Amid the deep darkness that curtailed the nations three thousand years ago, suddenly burst forth from heaven's broadcast "the good tidings of great joy." The accumulated gloom of sin's night had threatened to engulf humanity in hopelessness as doom seemed to crush in from the very skies. But strange music was borne in on ethereal waves from the somewhere when, with far-flung antennae of faith, hope-filled souls reached out for messages as to the lifting of the blackout. And then heaven's announcer gave the startling news that even while the shadows lingered salvation was at hand.

In spite of the works of darkness which had spread fear and death throughout the earth, the prophets of light had long heralded the coming of a new day. Expectantly, many awaited the fulfillment of the promises, and hope stirred in the hearts of the faithful. A strange new feeling of commingled foreboding and confidence brooded over the world like a spirit in a mystic mantle. A new fire was kindled in receptive, heaven-tuned souls. It was at the strange interlude between the Old Order and the New.

Amidst the darkness and the groping of one mysterious night, at a propitious moment in the cycling hours of destiny, an unseen Hand reached down and dialed in on heaven for the listening ears of certain shepherds who were tuned in with the stars and with the holier lights of prophecy. To them of Judea's hills then was wafted the celestial broadcast of heaven's glorias. The like of such music the world had never known. Humble though the listeners were, they were attuned to the rhythm of the universe and the harmony of angelic choirs. To these favored and entranced Judeans came the startling message of the chief angelic spokesman: "There is born to you this day in the city of David a Saviour, who is Christ the Lord."

From the "glory" of God "in the highest" descended to earth's lowliest believer the "peace" of Him heralded as the Lord and Saviour. A manger He chose for His peculiar throne as He came in the form of a Babe, and human hearts became His abiding place on earth. And thus in each succeeding year's cycle comes the strange interlude we call *Christmas*, set gloriously amidst the dark background of human strife, sorrow, and sin. Pause we then and listen, praise we and, kneeling humbly, adore!

"Peace on Earth"

THE famous World War painting, "Peace on Earth," by Franz Roubaud, pictures the ethereal figure of Christ walking between the trenches in "No Man's Land." The

guns on both sides are silenced as He moves majestically between the lines, His hands clasped in prayer. But that firing ceased for only a time; and today a still bloodier war engulfs the world with multiplied fury. And sadly His followers question: Were those pleading hands lifted in vain?

Be the conditions what they may in this sinning, warring world, the Prince of Peace still walks invisibly between the lines. The sweet silences of Bethlehem still steal subtly into troubled souls at Christmas and linger with the humble throughout the year. The mellow glow of the candlelight and the twinkling beams of the stars still guide the Bethlehem pilgrim to the manger cradle for humble adoration and thence to herald the good tidings and build up the Kingdom of peace on earth. The love-light from the virgin mother and the holy Child still beam in benedictions. Peace is found ever within the sacred precincts removed from the restless world; and on Christmas morn multitudes gather to celebrate with the shepherds, magi, and angels the Advent of the peace-bringing Prince and be inspired anew to become ambassadors of His goodwill.

The hallowed atmosphere of the little town of Bethlehem breathes forth its message of peace to the toiling and warring of all lands and offers its quiet retreat of worship and prayer. The Heart that beat in the Bethlehem Baby sends forth a gentle rhythm of innocence and trusting love that brings a throbbing world under its spiritual spell. But "the peace of God" is something more than atmosphere or rhythmic relations of mutual accord; it is a living force. Peace is a pervasive

power that permeates the spirit of them who have the Christ-life. Because the Son of God entered into living relation with the sons of men peace will finally prevail in the world through His impelling power in re-born men. That power is incarnate Love, which begets goodwill and brotherhood. "Peace on earth to men of goodwill" is the divine process as announced by the angels.

"ALL praise to Thee, Eternal Lord,
Clothed in a garb of flesh and blood;
Choosing a manger for Thy throne,
While worlds on worlds are Thine alone.

"Thou comest in the darksome night,
To make us children of the light;
To make us, in the realms divine,
Like Thine own angels, round Thee shine.

"All this for us Thy love hast done,
By this to Thee our love is won;
For this we tune our cheerful lays,
And shout our thanks in ceaseless praise,"

—Martin Luther, 1524

A CHRISTMAS PRAYER

"O Christ, bring Christmas to our hearts today
Although a warring world may mock and sneer.
Help us above the roaring guns to hear
Those angel whispers of the soul that say
'Peace and good will.' Give us the faith to pray
For strength to keep that utterance sincere.
Make meaning of Thine incarnation clear
That we may know God walked our saddened way.
In some old carols ringing through the night
Teach us the deeper faith of long ago,
Transcending creeds. Give us that inner sight
To see the best through tears of human woe.
Speak to our spirits still in haloed light
That frames our Christmas tree against the snow."

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

ACROSS THE DESK

ONE of the illustrations current in our youth relative to accuracy in listening was the complaint of an elderly Methodist lady who understood that her pastor had been named by his bishop to be minister to the penitentiary. Her error lay in a wrong apprehension of minister plenipotentiary, a position in her nation's diplomatic corps.

In ecclesiastical language we have titles whose definitions should accompany their use. For example, we were somewhat bewildered when we read in a recent issue of *The Living Church*, journal of the Protestant Episcopal communion: "Rev. T— O— W— elected warden of college preachers of Washington Cathedral." We claim there is something wrong somewhere in that announcement. A warden, one reads in Webster, is primarily a "keeper, guardian, watchman, guard, warder." The dictionary's sentence of illustration occurs, we believe, in Scott's *Ivanhoe*: "He called to the wardens on the . . . battlements." In Ohio the chief officer in the state prison is warden. And all over the United States and Canada, if we are not misinformed, those to whom arrangements are committed for safety during enemy air raids and hostile bombardments are called wardens. Until we have a more detailed description of the departments of the Washington Cathedral's activities, its college of preachers, courses of study and places of housing, and the possible misdemeanors of those concerned in the appointment, we shall continue to wonder why a cathedral or any segment thereof justifies the presence and maintenance of wardens.

THE LAST STRAW

AND reporting casualties due to sounds and sentences, we pass on to our readers the story we heard recently of which the leading characters were a disgusted "buck private" and a Christian lady who had undertaken visiting soldiers in their quarters as her contribution to her country's emergency. On this occasion she had finished calls on the chaplain, at the hospital and the recreation center, and had arrived at the guardhouse. Among its imprisoned personnel was a very capable-looking citizen who, in answer to her query, "Why are you here?" replied, "I got this for going to church."

Naturally his interviewer was shocked and bewildered and entitled to an explanation. We make no effort to recall the young man's exact words, but only the essence of his narrative. He told the inquiring visitor: "I was not personally concerned in the causing of this resort to war. I had a job I liked; and while the pay was not sufficient for indulgence in luxuries, it satisfied my needs. Then America was attacked and all eligible citizens were registered for military service. My draft number was 178. When it was called, I was

ready to assume my military obligations promptly. Three weeks ago I arrived in this fort for preparatory training."

He continued: "There is much more of it than I expected. In the first week I was drilled and marched until I had sore shoulders and blisters on my heels. Then on Sunday, when I planned for rest and recovery, the bugle blew 'church call.' My hard-boiled sergeant ordered, 'All out, you fellows; we will march four miles to church.'

"It was not my sort of church. The minister's long sermon didn't appeal to me and the music got on my nerves. But the last straw was piled on the load when the minister announced, 'Number 178,' and went on: 'Art thou weary? Art thou languid? Art thou sore distressed?' I rose up and answered him. I replied, 'You've said it, brother. I'm all of those and some besides.'"

The soldier paused and then looked his visitor in the eye while he said, "So here I am in the guardhouse."

THIS YEAR'S CHRISTMAS CELEBRATIONS

SOME of the occasions which are subject to periodic repetition submit to changes only in accompanying circumstances. The daily dawn, for example, recurs with each rotation of the earth upon its axis, pouring forth the illuminating rays of the same sun upon the same earth. Essential qualities of light and of darkness are not alterable, despite the proportions of each as the earth reaches different positions in its annual path through the solar system. Such additional differences as one notices are the reactions due to the effects of sunshine as it falls upon the earth's surface and inhabitants.

The significance of the annual celebration of the Nativity of our Lord and Saviour has one, and only one, basic meaning for us all. We read the Gospels annually, or oftener, and meditate upon the facts revealed to us by the narratives of the evangelists. The facts do not change from year to year: indeed, a part of the forms of celebration in use among us is an inheritance from our parents and earlier kinsfolk. We receive it from earlier generations as a sacred trust which should be preserved against any form of speculative amendments by either additions or subtractions.

It is our relationships to each other and to our environment, and the inner spiritual development of each of us, that give individual characteristics to our arrangements for and co-operation in the celebration. This year, after we have completed a period spent in our churches in communion with God, our hearts and minds, our memories and our decisions will have concern for those absent from home. Never were the sons and daughters of Canadian and American parents so

(Continued on page 19)

The Pastors and Congregations

of the U. L. C. A.

are reminded that Christians

in the United States

are requested by the President's Proclamation

under date of November 26

that "New Year's Day, January 1, 1943,

be observed in prayer, publicly and privately."

Regard for this request is obviously

a privilege and duty of us all.

Lutherans will add this to other reasons

for a service of prayer in all our churches

on New Year's Day.

Good Tidings of Great Joy

By W. H. GREEVER

"The Word was made flesh and dwelt among us," is the positive statement of fact. No less positive and explicit is the declaration of fact by the "angel of the Lord" to the shepherds: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." No fact in all history is more fully attested than this fact. There is no evidence of collusion in the inspired records of the birth of Christ; and their differences, without contradictions, are cumulative testimony, with the mark of genuineness. Two persons were absolutely sure that the child, Jesus, was the Son of God made flesh—Mary and Joseph. The literal fulfillment of explicit prophecies could not have been by any chance coincidence. But had there been no narrative of the conception and birth of Christ, His life among men could have been accounted for on no other than His claim to be the Son of God in the flesh. His perfection, His words, His miracles, His death, and finally His resurrection, and the testimony of God the Father in the voice from heaven give testimony to the reality of this fact, such as no other fact in history has been given.

The significance of this fact is just as explicit and positive in statement as is the fact itself. The angels declared it: "Unto you is born . . . a Saviour." The prophet declared it: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Jesus Himself declared the significance of His coming into the flesh: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; "The Son of man is come to seek and to save that which was lost"; "I am come that they might have life, and that they might have it more abundantly." The apostles declared the significance of the coming of Christ, both as witnesses to His life and claims, and as testimony to their faith in Him, confirmed by their spiritual experiences.

The fact that "The Word was made flesh and dwelt among us" challenges every man with the question: "What think ye of Christ?" The fact itself is a challenge to belief, based upon valid evidence, and the significance of the fact is a challenge to trust, based upon the character, claims, and promises of Christ, and confirmed by the testimony of those who have believed and

trusted. Genuine belief and trust have always been confirmed by blessed experience in salvation—in the forgiveness of sin, in newness of life, in peace, in joy, in assurance for eternity, in sonship and fellowship with God, and in the realization of the true values of life. Those souls are always happy who can say: "We have found the Lord."

There is much of mystery in both the fact and in the significance of the fact that "The Word was made flesh and dwelt among us." But mystery is no stumbling-block to faith for the Christian. It is enough for faith to be assured of the "what" and "why" of God's love and grace without complete understanding of the "how." He

knows that, even in his physical world, reality is always greater than his comprehension, and is always attended by mystery. So he is always pioneering, exploring, and seeking, and is rewarded by thrilling discoveries. He calls that progress. It is so in the spiritual world, only infinitely more significant. The distinction between the "natural" and the "supernatural" is but an accommodation of man to his own limitations in his thinking, in the light of his experiences. There is in reality no static line of separation. It is rather a recognition of the difference between what one thinks he understands and what he is pleased to call mystery. The mystery of the virgin birth of Christ is a mystery to man only,

not to God, and it in no way invalidates the evidence of the fact, and in no degree detracts from the significance of the fact. It is no stumbling-block, therefore, to either belief or to trust, in the full acceptance of Christ as divine Saviour and Lord.

THE LIGHT AHEAD

By E. P. Pfatteicher

The wanderer, weary of the way,
Beholds the light afar,
And follows eagerly its beam,
To him a guiding star.

The world seeks wisdom and despairs,
Pure human lore proves vain;
But hark! the prophets' warning voice
Proclaims the Master's reign.

Ye Christians who in drowsiness
Have spent another year,
Awake! The Sun of Righteousness,
Your Light, your Life is near.

THIS YEAR'S CHRISTMAS CELEBRATIONS

(Continued from page 18)

widely distributed over the world as they now are. The normal sensing of their absence will be greatly increased by the handicaps that slow up communication with them or even knowledge of where they are. To an extent not felt since 1918, the word *missing* is a term for the sadness of uncertainty among us.

Our hopes will be voiced again and again in our prayers. We will ask our God for two blessings. The first will be the ending of the present conflict and the bringing to naught of the efforts of ambitious minorities to gain and administer authority over their fellowmen. Our second petition must be one that beseeches grace that will enable us to build a less sinful world in which all nations of the earth shall dwell.

The More Abundant Life

Senior Sunday School Groups Receive Portions of the Gospel of
St. John and Its Spiritual Significance

By NATHAN R. MELHORN

John 1: 1-14. The Sunday School Lesson for January 3

It will be the unusual privilege of the members of the senior departments of U. L. C. A. Sunday schools, during 1943's first quarter, to have presented to them for their study and for the strengthening of their faith a series of lessons for which the texts are taken from the Gospel of St. John. There are some distinctive features about this fourth book of the New Testament, reference to which will be helpful in all of the studies that are scheduled for the first quarter of the year 1943.

Facts Distinctive About St. John

It is the generally accepted tradition throughout the Christian Church that John outlived the remainder of the apostles. While he does not himself go into any details about his life, we have information which has been acquired from several sources, one of which is the testimony of Irenaeus, the pupil of Polycarp of Smyrna, who in turn was the pupil of St. John, the apostle. It is common tradition that John was banished to the island of Patmos. While thus isolated from the remainder of the church, he received, through the Holy Spirit, that portion of the Bible which is called the revelation of St. John. There is the further tradition that from Patmos he was permitted to return to Asia Minor. He settled at Ephesus and spent his declining years in that great city where a congregation had been established through the preaching of St. Paul and where Timothy was, for a while at least, the minister and pastor.

John's death is estimated to have occurred between the years A. D. 90 and A. D. 100. It is in this last decade of the first century that the fourth Gospel was written by him. It can be said to have two purposes. One of these John himself stated when he wrote: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." It is these last sentences that indicate the continuous and controlling purpose of John. He is thought to have spent approximately three score years bearing witness to the Gospel which he had received from our Lord. And in all this long period, his great apostolic purpose was to present the revelation of Christ in order that

men might believe in Him and, "believing, have life through His name."

Strange Heresies

A second objective of this apostle, who enjoyed to such a large extent the intimate confidences of our Lord, was the defense of the deity; that is, the divine nature and the divine personality of Jesus. There are references in his writings to the departure from the faith of some to whom the Gospel had been preached. As the apostles "went out into the world" to announce and explain the way of life which Jesus had made available to men, they of course came into conflict with the numerous cults which were known in their era. Some of these cults were the crude and grossly sensual teachings of Oriental forms of faith. Some were expressions of the principles of Greek and Roman philosophy. More remotely, but presumably actually, the forms of religion which were current in Egypt and in India were in opposition to the teachings of Christianity.

Schaff, in his *History of the Christian Church*, says concerning the fourth Gospel: "It does not aim at a complete biography of Christ." On the contrary, "his object, to which all other objects must be subordinate as merely incidental, is to lead his readers to the faith 'that Jesus is the Christ, the Son of God.' . . . This includes three points: (1) the Messiahship of Jesus, which

From the Gospel of St. John

- Lesson 1. Jan. 3.—THE GLORY OF THE SON OF GOD. John 1: 1-18.
2. Jan. 10.—JESUS INSTRUCTS A GREAT TEACHER. John 3: 1-16.
3. Jan. 17.—JESUS WINNING SOULS. John 4: 1-42.
4. Jan. 24.—JESUS THE GREAT PHYSICIAN. John 5.
5. Jan. 31.—JESUS THE BREAD OF LIFE. John 6.
6. Feb. 7.—JESUS AFFIRMS HIS DEITY. John 8: 12-59.
7. Feb. 14.—JESUS HEALS A MAN BORN BLIND. John 9.
8. Feb. 21.—JESUS THE GOOD SHEPHERD. John 10.
9. Feb. 28.—JESUS RESTORES LAZARUS TO LIFE. John 11.
10. March 7.—BIBLE TEACHINGS AGAINST DRUNKENNESS. I Samuel 30: 16, 17; Isaiah 28: 1-4, 7; Galatians 5: 19-21.
11. March 14.—IN THE UPPER ROOM. John 13, 14.
12. March 21.—OUR LORD'S INTERCESSORY PRAYER. John 17.
13. March 28.—THE APPEARANCES AFTER THE RESURRECTION. John 20: 18-21: 25.

DAILY BIBLE READINGS

December 28, 1942-January 3, 1943

- M. The Life-Giver. John 1: 1-4.
T. The Light-Giver. John 1: 5-14.
W. The Son of God. Luke 3: 21, 22.
Th. The Glory of God. Luke 9: 28-36.
F. The Promise of God. Isaiah 9: 1-7.
Sa. The Purpose of God. Romans 5: 1-11.
S. The Power of God. 1 John 3: 1-8.

was of prime importance to the Jews; . . . (2) the Divine Sonship of Jesus, which was the point to be gained with the Gentiles; . . . (3) the practical benefit of such faith, to gain true, spiritual, eternal life in Him and through Him Who is the personal embodiment and source of eternal life."

The Supernatural

In pursuance of these objectives, John dealt at great length with the spirituality of the Christian faith: his more intimate contacts with Jesus enabled him to do this. Only that which is spiritual as John understood and describes spirituality is everlasting in distinction from that which is material and temporal. That which is lifted out of the limits of time can be said to have two "extensions." One is that which accrues to the believer, whereby he has life in the sense of being born again, not of the flesh, but of the will of God. This has a beginning in time but no termination. But in contrast to this super-earthly spirituality, John was led to think of his Saviour's relation to time as without beginning or end. Thereby eternal differs from everlasting. Only the triune God is eternal.

It is for this reason that John began his Gospel with a declaration which reveals the eternal being of our Lord. He used here a Greek term *logos*, the Word, because he wanted to bring into the foreground the medium of communication from God to man and the means of our spiritual contacts with Him. This is the Word, because thereby one has control of the thinking of man, and because in thinking the attributes of our natures that are not gross and material are in the foreground.

Co-eternal with the Father

This term John used in the beginning of his Gospel to indicate that Jesus is throughout all eternity the only-begotten Son of God. "In the beginning," he wrote, "was the Word, and the Word was with God, and the Word was God." It is customary to make a comparison between this initial statement of the New Testament with the corresponding words of the Old Testament. There it was said, "In the beginning God created the heaven and the earth." The narrative of creation follows. The earth and all that it contains came into being when "God said," and it came to pass. John antedates the beginnings of the earth in his statement, "In the beginning was the Word, and the Word was with God, and the Word was God." His emphasis upon the divinity of our Lord continues when he ascribes to him participation in the work of redemption. It is these qualities of eternity and spirituality which are given emphasis in the opening chapter of this fourth Gospel.

The Young People

By AMOS JOHN TRAVER, Frederick, Md.

Looking Backward and Looking Forward

Philippians 3: 12, 13

Stock taking is a New Year duty. A thoughtful person is sobered with the passing year. He will not be satisfied to go on without a look backward. It is true that we are too close to 1942 for any sure appraisal of its events. But there is much that we can learn.

World war came upon us in all its sinister powers. At first we may have dreamed that it would pass us by. "Surely this couldn't happen to us," we said, as the peoples of many other nations had said before us. But it did come in stark reality, and our men, and women too, enlisted for the struggle.

All our energies have been called into the task of winning the war. Even the education of our children has been altered to prepare them for their place in the war machinery. We are led almost blindly, step by step, into ever greater participation in the struggle. We know we are menaced by philosophies of life that are terrifying in their brutal selfishness. Spiritual values seem to be in a battle for very existence. Jungle ethics seek to stamp out all the principles by which we have been taught to live. We cannot look backward without asking, "why?"

A Forgotten God

Our enemies, we will find, are not the only ones who proclaimed the "philosophy of dirt." They shock us by their frank acceptance of a totalitarian state, of the supremacy of the Nordic race, and of the denial of individual freedom even in the realm of religion. But we have not been guiltless.

Two principles that lie in the very center of deity are justice and mercy. How far have they been the guiding principles of our American and Canadian life? Have they been the standards by which industrial relations have been maintained? Have tariff and emigration laws been passed with these principles in mind, or has self-interest been the deciding factor? Have we settled our inter-racial relations on these principles? What have we done with our day of worship? Indeed what have we done with our Gospel of love when half of our people are outside the church?

Dr. John McDowell was born in the family of a miner. He worked in a mine

as a young lad and was injured in an accident while driving a mule car. He and the mule were both injured, the mule so badly it had to be shot. While he was confined to his home, he decided to get an education and with help from some friends went on to a very successful ministry. Returning to the mine one time, he asked permission to look in the book where a record was kept of all accidents. He turned to the date when he had been injured and there read this terse report, "Mule shot, broken leg." "How much is a man better than a sheep," or a boy than a mule, he thought. Industry has acquired more human values in recent years, but we are still far from the day when personality is considered worth more than profits.

It is these false values that create wars. The dead, drab materialism of Nazism is the fruit of godless disregard of the good, the beautiful, and the true. A look backward will not help unless it is a clear, uncompromising look that sees clearly the sin back of the misery of war. It should lead us to sing with Ralph Harlow:

"Create in me the splendor that dawns
when hearts are kind,
That knows not race, nor station as
boundaries of the mind,
That learns to value beauty, in heart
or brain or soul,
And longs to bind God's children into
one perfect whole."

Face Forward

As we look ahead we see the demands of the war effort. We cannot accept the privileges of democracy without being willing to pay their cost. Winning the war seems to be the immediate task in which we must expend our best in wealth, in men, and in the kindly culture of our civilization.

John Foster Dulles is the chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches. He returned from a visit to Europe recently and had this to say: "Military victory will be hardly won, and if won will prove but illusory, unless there is born in ourselves that faith which makes men strong and fills them with a sense of mission in the world. . . . A noticeable deficiency, both in England and here, is the lack of a great dynamic faith. Victory is too much looked upon merely as something that will bring relief from peril. We do not look to it as something that will also bring the opportunity to achieve a great mission in the world. It is only out of

such a faith that men develop their greatest power."

Surely we must look at the immediate forward, but at the same time we need to lift our eyes to the distance. We need to see again the visions that led the poets and sages of all the years to sing and prophesy of the brotherhood of the nations. When peace terms are written, we dare not dip the pen in the ink of hatred and revenge. We must not be thinking in the terms of national self-interest. Or we must be keen enough to see that the highest self-interest for a nation or a person is found in the interests of *all* nations and *all* persons. Impracticable idealism did not bring on this war. It was idealism that did not have back of it the unselfish purpose to make it work. Isolation failed because there is no such thing possible in a world where men can fly like birds and with the swiftness of thought. Justice and mercy must be the standards by which we seek to set up a new world order.

Discouraged, No!

"Not much to see to cheer one," you say? Looking backward or forward, one finds that the picture is rather tragic. Dr. James S. Stewart writes in *The Strong Name*: "Why is it that God acts in such a paradoxical way, using the blackest and most desperately unlikely hour for His entrance upon the scene? I believe the explanation is this—that it is precisely in such hours that the one thing which most impeded the divine activity is apt to get broken down: and that is man's self-trust."

If we have learned that man's way leads only to blackest failure, we have learned enough to try God's way of human relations. It takes infinite patience to follow His way. Margaret Deland in her story, *Captain Archer's Daughter*, describes an argument between a father and his son whether the father's sailing vessel should be changed to steam. The father defending his beloved sails says, "The wind, that is God's engine." But the son, unconvinced replied, "I like steam though. God is too 'tejious.'"

A look backward may help us see that we cannot win the race with destiny by cutting corners. We have tried the quick way, and the price is blood and tears. Shall we permit God to supply the motive power for the post-war world?

* * * *

To LEADERS: Topic date, January 3. Next, *Proceeding by the Grace of God.*

BOOKS

Stimulation for the Preacher

The Servant of the Word. By Herbert H. Farmer. Charles Scribner's Sons. 152 pages. \$1.50.

New terminologies are often stimulating. They have a way of coming at you from an unexpected quarter and stirring up the mind again. Even if they serve only as a goad, they are good.

All this applies with especial force to these chapters by Dr. Farmer which were originally the Warrack lectures on preaching. Dr. Farmer is professor of theology in Cambridge University, England, after having taught for several years in Hartford Theological Seminary. In this exposition, he takes M. Buber's thesis from his searching little book, *I and Thou*, and traces its implications and its high significance for the pulpit. Brunner and Heim have anticipated him in this in German, at least to a limited degree, but to my knowledge Dr. Farmer is the pioneer in English. Which means, for us!

The essence of it is this. In all speech, where the "I-Thou" relationship is carried to its highest pitch, there are three elements. After Dr. Farmer's lucid pen is through with them, they are indelibly underscored in preaching. You will never forget them. They are: (1) the direct encounter of will with will, (2) the element of claim, which comes as a knock on the door of the heart, demanding attention and response, and (3) the arrival at a shared meaning, a conviction to which the hearer assents without having to be overpowered.

Everything else about preaching, "subject matter, felicity of language, clear arrangement and development of ideas and such like," is left to one side. The author assumes that it has been covered adequately by others. The re-

sultant concentration gives his thought unusual point and power. Its theological tone gives it depth and, what's more, a vibrant sense of reality. The day is done when shallow, two-dimensional thinking ought ever to be permitted the noble name of "real"! And, for fear that someone might think that all this sounds dull, there are keen, pungent, practical observations in every single chapter that you will not want to miss!

One final reflection will not down. It insists on being expressed. How grateful we ought to be that theological seminaries still flourish where thinking of this caliber can originate and can also gain its first intelligent hearing. War or no war, we dare not allow them to perish!

FRANKLIN CLARK FRY.

Yesterday Illuminates Today

Then and Now. The Historic Church and the Younger Churches. By John Foster. Harper and Brothers. 173 pages. \$1.75.

Professor Foster's *Then and Now* will probably outlive this generation. It is as spiritually fresh and alive as Stanley Jones' *Christ of the Indian Road*. They seem a bit alike.

Here is one professor who knows how to write. His style doesn't "lumber" across pages like an elephant goes down the road. His style is used to convey thought and not obscure it. Busy readers don't have to wade through piles of words to get essentially simple ideas.

It seems to this reviewer that one of the most effective ways to teach church history is to do it "homiletically." Using the history of the Church to enrich preaching is one way to get history into circulation. That is just what this book does and, at points, with sheer artistry.

Professor Latourette of Yale wrote the Preface, calling this a "stimulating

little volume" and adding, "With most of Professor Foster's conclusions I am in enthusiastic accord" . . . "The charm of style and the breadth of learning, together with the freshness of much of the approach, should immediately commend the book."

Then and Now may be helpful in several very practical fields. One might be to help build the ecumenical church movement where it should be strongest and most firmly rooted, in local communities. Perhaps the way to promote the world Christian movement is not to wait for national or international patterns, but to do what a number of cities, towns, and countryside are now actually doing: achieving ecumenical churchmanship just where they are—doing things together which none could do alone; building ministerial confidences across inherited barriers; enriching one another in study groups. This book helps to keep one moving in that direction with sanity and statesmanship. Professor Foster shows how to use church history to make modern history.

Two chapters may serve to illustrate the book's vitality and usefulness. One is on "Emperor Worship." It is a brilliant commentary on the points of similarity in the Church of Japan today with the Church in the Roman Empire. Another chapter is on the "Younger Churches," and compares the situation in mission lands today with the second century of the Christian era. The "younger churches" are the Early Church in our day.

OSCAR F. BLACKWELDER.

Begin with This One

A Primer for Teachers. By Margaret Slattery. Harper and Brothers. 141 pages. \$1.25.

The dictionary definition of "primer" as, "A small book dealing with elementary principles," has given the author the pattern for her book. Indeed she has kept it so simple in vocabulary, in principles and concepts that it may be studied with profit by one who has had no previous training in principles of teaching religion. It is designed for the person who has never taken leadership courses, who has never been trained as a teacher, but who sincerely wants to become a good teacher in the church school.

Though lacking in some of the A. B. C.'s of how to lead discussion, how to prepare lessons, how to motivate pupils so that one's teaching guides and directs lives, yet the book serves as an excellent apologetic and introduction to Christian education. It certainly gives the reader a sense of the worthwhileness of teaching religion, a stimulus to greater personal effort toward self improvement, and a guide to increased study of the methods and principles of teaching.

At the close of each of the ten chapters in the book, there is a very stimulating section, "Test Yourself," which emphasizes through comprehension tests the important points in the chapter. This not only will help the individual student to read with a purpose and eliminate much listless covering of pages that is the weakness of so many readers, but these tests would prove as useful guides to discussion should the book be used in teacher training classes in the church school, or at workers' conference meetings.

WILMA SUDHOFF KEYSER.

Three Fosdick Books in One

The Three Meanings. By Harry Emerson Fosdick. Association Press. 730 pages. \$2.50.

Most popular of Dr. Fosdick's books have been the "three meanings," *The Meaning of Faith*, *The Meaning of Prayer*, *The Meaning of Service*. These have now been reprinted in one volume.

U.L.C.A. Board of Foreign Missions

*Emergency Measures and Reorganization for the
Biennium 1942-1943 Uppermost*

THE Rev. Dr. Luther Grady Cooper attended the meeting of the Board of Foreign Missions November 11 and 12, and reported concerning conditions in our China field up to the time he left it. He also submitted a written statement. The Board took action as follows:

"Voted (1) that the Board of Foreign Missions expresses its sincere appreciation of the devoted and self-sacrificing service rendered during these trying and difficult times of warfare by our missionaries in China who were interned or detained in their homes by the Japanese after December 8, 1941, rejoices that three of them, Dr. Luther Grady Cooper, the Rev. and Mrs. Malcolm D. Shutters, who were repatriated, have already arrived safe in the homeland, and hopes that our other American missionaries soon may be repatriated, namely, the Rev. and Mrs. Charles H. Reinbrecht and children, Lydia Reich, Mae Rohlf, Erva Moody, M. Clara Sullivan, and Catherine Stirewalt.

"Voted (2) that the Board recognizes as a measure of expedient emergency under external enemy pressure the signing of the documents purporting to transfer the mission property in our Shantung field to the Synodical Church, Council of the Shantung Lutheran Church, but will reopen this matter for further adjustment after the war is over, in the hope that we then may resume our work in the Shantung Province.

"Voted (3) that the Board sanctions the other steps taken by our missionaries in China to care for the work and workers in this field in order to preserve the largest possible portion of our mission work for the time being.

"Voted (4) that the Board prays and calls on all friends and helpers of Foreign Missions to pray for the Chinese Lutheran Church in our mission field, that it may remain loyal in faith, zealous in love and unwavering in hope as a part of our world-wide Lutheran Church, and commends most heartily our Chinese pastors, workers, and church members for their courageous efforts to be self-supporting and self-governing until the time of this calamity is passed, when the Board will be ready to do all it can to go forward to greater endeavor and a further development of mission work in this field, in which the results have been so good and promising during the past years."

Important Board Action

"Voted that this Board go on record as desiring and intending to husband its resources, the funds entrusted to it

by the Church and the missionaries whose lives have been consecrated to the service of the Church, so that it may do adequately the work it is possible to do under existing conditions, and so that it may enter promptly other avenues of service as they open.

"Therefore, be it also stated that its desire is to keep that part of its staff of missionaries which is now of necessity in this country, employed as far as that is possible and feasible, in informing, educating, and stimulating the



President Samuel G.
Trexler, D.D.

church, with the aim of holding and increasing the interest of our Church in missions abroad.

"Specifically, it recommends that the staff with the officers work out a plan for the employment of missionaries, furloughed and retired, in districts to be designated by said officers and secretaries, with the intention of cultivating intensively such districts, through work in congregations, societies, colleges and seminaries, and concentrating particularly in children's groups."

Reorganization of the Board

After every meeting of the U. L. C. A. it becomes necessary for the Board to reorganize. The following officers were re-elected: President, Samuel G. Trexler, D.D.; vice-president, A. R. Wentz, D.D.; recording secretary, George Drach, D.D.

M. Edwin Thomas, D.D., was elected acting treasurer.

The executive committee consists of the president, vice-president, the following chairmen of standing committees, Dr. R. D. Clare, the Rev. Fred. J. Fiedler, the Rev. Harold Mumper, Mr. S. F. Telleen, and three elected members, namely, Dr. H. H. Beidleman, Dr. F. Eppling Reinartz, and Mr. George S. Yost.

At the Louisville convention the following were re-elected members of the Board for another term of service: *Expiring in 1948:* Dr. H. H. Beidleman, the Rev. Fred J. Fiedler, Mr. Isaac C. Bucher, Mr. Warren M. Koons. *New members elected are:* Dr. Paul J. Hoh, Dr. J. Earl Spaid, Dr. Grover E. Swoyer.

Indefinite Leave for Missionaries

The following missionaries have asked for indefinite leave of absence without salary. It has been granted by the Board of Foreign Missions, the Executive Board of the Women's Missionary Society concurring in the case of the women missionaries: the Rev. Ralph W. Sell, from October 1, 1942, working in connection with Naval operations, Navy Department, Washington, D. C.; E. A. Flexman, M.D., from October 31, United States Army; the Rev. Malcolm D. Shutters, from December 1, supply pastor, Trinity Church, Mechanicsburg, Pa.; Miss Susan Glatz, from September 1, teacher in Thiel College, Greenville, Pa.; Dr. Betty A. Nilsson, from October 1, physician in the Women's and Children's Hospital, Chicago, Ill.; Miss Lilith Schwab, from November 1, parish worker in the First Church, St. Joseph, Mo.; Miss Elvira M. Strunk, from September 1, teacher and matron, Hartwick College, Oneonta, N. Y.; the Rev. Dr. J. Roy Strock, from September, professor in the Lutheran Theological Seminary, Chicago, Ill.

The Rev. Edwin W. Bracher, Seattle, Wash., has been appointed transportation representative of the Board of Foreign Missions at Seattle, in caring for missionaries while passing through that port. The Board passed a resolution of appreciation to his predecessor, the Rev. J. L. Sawyer, for his years of faithful co-operation.

Calls Extended

The Board of Foreign Missions at its meeting November 12 extended a call to the Rev. Walter R. Krouse of Allentown, Pa., to serve as a missionary in British Guiana, subject to a satisfactory physical examination. He will be sent as soon as arrangements can be made.

The Board has called the Rev. E. F. Rohlfing of Broadwater, Nebr., to serve as a missionary in British Guiana. He and his wife will be sent to the field as soon as sailing arrangements can be made.

Appreciation

The Board of Foreign Missions by resolution expressed its sincere appreciation of the devoted and self-sacrificing service rendered by our missionaries in Japan during the trying and difficult days before and after the outbreak of war December 7, 1941.

Baltimore Letter

NEW SERVICE CENTER OPENED IN MARYLAND'S METROPOLIS

By LLOYD M. KELLER

THE new Lutheran Service Center at 17 West Franklin Street was opened officially and dedicated as "a home away from home" for all those engaged in our country's war effort at a service of dedication November 8. Following a program of music, greetings and short addresses more than three hundred visitors from local churches and camps inspected the facilities offered by the center.

"A Home Away from Home"

Careful planning by the local Lutheran Service Men's Committee, representing sixty United Lutheran and American Lutheran Churches of Baltimore and vicinity, under the direction of National Lutheran Council Camp Pastor George H. Plamann, went into renovating and furnishing the center during the past several months. All furniture is new. Upholstered pieces of comfortable furniture are artistically arranged in the large assembly room. A fireplace provides focus for furniture arrangement that in comfort and atmosphere justify the legend which appears upon the street window, "A home away from home for all in our country's service." Showers, radio, piano, books and magazines add to the home atmosphere for men and women in uniform and their friends from 9.00 A. M. to 10.00 P. M. daily. Three marriages have already been performed by Pastor Plamann before the altar, which can be screened off from other portions of the large club room for religious services or special group meetings.

A program of co-operation of the Lutheran churches of Baltimore and vicinity will include the Missouri Synod churches in the near future.

Lutheran churches of Baltimore are accepting the responsibility of providing hostesses for certain hours during the day and evening to meet guests coming to the Center. Already soldier and sailor guests have expressed their appreciation of the delightfully homey and comfortable atmosphere of the center.

A military atmosphere was provided for the Center's official opening by the 76th Division Artillery Band from Fort Meade. Lutheran chaplains, Major John W. Fry, Lieut. Oscar R. Swenson, Lieut. Paul W. Dieckman, Lieut. Robert J. Keeler, from nearby camps participated in the service. Elwood Gary of the Metropolitan Opera Company sang. Greetings were brought in short addresses by the Rev. Adolf J. Stiemke, Missouri Synod, Army and Navy Commission; the Rev. Ben W. Wyland,

Liaison Chaplain of the Baltimore Council of Churches; Carlton Harrison, general secretary, Y. M. C. A.; Lt.-Col. Harry D. Southard, Third Corps Service Command; and Service Pastor George H. Plamann.

The address of the afternoon was given by Dr. Ralph H. Long, Executive Director of the National Lutheran Council.

The Rev. Carl Heminghaus, chairman of the Service Men's Committee, Dr. Robert D. Clare, and president of the Maryland Synod, Raymond C. Sorrick participated in the act of dedication.

A block on Franklin Street was roped off to accommodate the Military Band and the crowd of Baltimoreans that had assembled outside the service center to join in the ceremonies.

District Devotional

The Baltimore District Lutheran Leaguers from more than a dozen churches assembled at St. Luke's Church, the Rev. John C. Stuff pastor, for their fall devotional meeting, Sunday night, November 8. The writer preached the sermon upon the theme, "Our Heritage of the Living Word."

Dr. W. H. Greever, secretary of the U. L. C. A., will be the speaker at the

District League's second devotional meeting, January 17.

Laymen's Annual Banquet

One hundred fifty laymen gathered for the annual banquet of the Lutheran Church Extension Society of Baltimore at the Church of the Holy Comforter, the Rev. J. Frank Fife pastor. Mr. Price, president of the local society, was toastmaster. Mr. Arthur P. Black, executive secretary of the Laymen's Movement, was the speaker of the evening.

Dr. Paul C. Burgdorf, pastor of *Jerusalem Lutheran Church*, prepared an interesting historical booklet entitled, "The Stone Church on the Jerusalem Turnpike," in connection with the church's centenary celebration October 11, in which community pastors, Wiebking, Deaton, Wolf, Hackmann, Gillis and Matz participated. Sunday services at Jerusalem Church throughout the month continued to emphasize the centennial. This church on Belair Road was organized October 9, 1842. Remaining indebtedness on the property was cleared as a part of the anniversary celebration.

Changes of Pastorates

The Rev. Raymond M. Miller, ministerial son of St. John's Church, Pimlico, was installed by the writer as pastor of the Funkstown Charge, Funkstown, Md., October 11. Mr. Miller was formerly pastor of the Lutheran Church at McDonald, Pa.



Baltimore Lutheran Service Men's Committee and the Lutheran Service Center, Where Men in the Armed Forces Feel at Home

The Rev. Andrew F. Theisz, formerly pastor of the Lutheran church at Mercersburg, Pa., a ministerial son of Messiah Church, Baltimore, took up the duties of pastor of the Woodbine Parish, Maryland, October 25, and was installed by his pastor and president of synod, the Rev. Raymond C. Sorrick, November 15.

The Rev. Roland W. Renkel, formerly pastor of the Hampstead, Md., charge, was installed as pastor of Ascension Church, Baltimore, November 15, by President Sorrick. The congregation of the Maryland Synod's youngest church is housed for worship and for its rapidly expanding work of religious education in the parsonage chapel, 7005 York Road. Ascension congregation was organized by Missionary Pastor Paul J. Gerberding last Ascension Day.

The Rev. Fred J. Eckert, formerly pastor of St. Luke's Church, Silver Spring, Md., a ministerial son of Messiah Church, Baltimore, was installed pastor of Augsburg Church November twenty-second.

Dr. James Oosterling

was honored with a testimonial dinner at the Lutheran Hospice by the Woman's Auxiliary of the Lutheran Inner Mission Society of Baltimore and Vicinity October 8 and with another dinner by the Inner Mission Board November 2 in recognition of his twenty years of faithful service as superintendent of the Inner Mission Society. Dr. Oosterling not only has been responsible for work of the society during the past twenty years, but, as institutional pastor, he has carried on the faithful ministry of serving love in hospitals, reformatories, jails, penitentiaries, and sanitoriums throughout the city of Baltimore and throughout the state of Maryland.

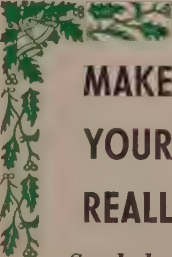
The Mountaineer

By WILLIAM M. ERHARD

NOVEMBER 29 the Rev. Edwin F. K. Roof, new president of the Synod of West Virginia, installed the Rev. J. Wilson Harner as pastor of the Accident Parish. This charge consists of three congregations: St. Paul's in Accident, Md., St. John's four miles north, and Grace at Friendsville, Md. Pastor Harner entered this field November first. On the evening of the nineteenth Pastor and Mrs. Harner and their daughter were the guests of honor at a reception, given them at St. Paul's, Accident.

Mr. Harner comes from the Indiana Synod, where he served the Wallace-

Darlington Parish. Under his leadership the congregations became financially stable, benevolence payments were greatly increased, and needed repairs to the buildings were made. His extensive pastoral visitations bore fruit in increased attendances and growing appreciation of the program of the church. Interest was inculcated in our Lutheran usages. The cross, candles for the altar, and service flags were introduced, and the Common Service adopted. At Accident he succeeds the Rev. L. Arthur Wagner, who recently took up the work of ministering to the people of First Church, Parkersburg.



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The Rev. R. Eugene Smith was installed as pastor of the Davis-Elkins Charge October 25 by the president of the West Virginia Synod. The services were held at St. John's Church, Davis, with a good representation from Holy Trinity congregation attending. Davis is a thriving coal-producing town, while Elkins, a city of 9,000, is the seat of Davis and Elkins College. Great opportunities for church expansion and development are offered in both of these localities. The pastor emeritus, the Rev. Arthur F. Richardson, is a source of rich inspiration to the new pastor.

Pastor Smith served a year under Dr. Ross H. Stover as assistant pastor of Messiah Church, Philadelphia, then accepted a call to the parish at Geeseytown, Pa., and January 1, 1941, became pastor of St. John's, in East Juniata, the parish in which your writer preached his first very faltering and humble sermon. Pastor Smith received sixty-seven new members dur-

ing his brief pastorate at St. John's. He also served as a Life Service Secretary for the Altoona District Luther League.

The Rev. Curtis E. Kuhnert of Newville, Pa., has accepted a call to become pastor of the Aurora Charge and entered upon the active duties of the field December 6. Pastor Kuhnert formerly served in parishes at Cumberland, Md.; Johnstown, Pa.; and Newville, Pa. The Rev. D. W. Brown, the former pastor of this parish, is now serving with the U. S. Army as a chaplain.

St. Mark's, Clarksburg, conducts a "School of Prayer" Wednesday evenings, at which members gather to pray for the men and women in military service. Passages from letters received by the pastor from these young people are often read. It is heartening to learn how seriously youth in the armed forces are thinking on the deep truths of religion.

Edgewood Church, Wheeling, W. Va., is making real advancement under the leadership of the Rev. Merle W. Boyer, Ph.D. A nursery department room has been constructed in the basement of the church. Labor and materials were donated by friends.

Thirty-three students are enrolled in the weekday church school, in which Misses Martha Bartels and Elda Bigler and Mrs. Merle W. Boyer are the instructors.

A kneeling-desk for the chancel was dedicated recently in loving memory of Amelia Hess, a devoted member of the church and former president of the Missionary Society.

Commemorating the Muhlenberg Anniversary one of the young ladies' Sunday school classes presented a brief program on the life of Muhlenberg over Radio Station WKWK, Wheeling, West Virginia.

This congregation was fortunate in having among its members a lay delegate to the United Lutheran Church convention, Mr. Wilbert S. Miller. He, together with his pastor, began to put into effect the suggestions received at the great convention. A congregational meeting was arranged for, at which ways and means of promoting the spiritual and financial welfare of the church were considered in the form of a panel discussion.

Dr. A. B. Leamer reports splendid attendances at a series of mid-week services in which the textbook, "What a Church Member Should Know," is studied. This good pastor of our congregation at Oakland, Md., has done much to promote the payment of benevolences in our synod. Frequently also letters are sent to pastors urging their diligent co-operation in the task of increasing subscriptions to THE LUTHERAN.

Consecrations and Congratulations

*Mary J. Drexel Deaconess Motherhouse
Thronged for Special Service*

PROGRESS by the Philadelphia Motherhouse of Deaconesses was in evidence when a capacity congregation crowded the chapel Sunday afternoon, November 22. Some friends had come to see the newly decorated chapel, a gem of ecclesiastical art, but more were present because they were also interested personally in the five young deaconesses to be set apart at this service as deaconesses of the United Lutheran Church in America.

For some years the chapel had been in need of renovation, but the constant difficulty of meeting the expenses of the regular work held the trustees back from adding this additional cost. Last Founder's Day, however, Mr. William P. M. Braun, elected forty years ago to fill the vacancy on the Board made by the death of the founder, John D. Lankenau, and twenty-five years ago made president of the Board, observed his silver anniversary by a correspondingly generous check for redecorating the chapel. Now the Board included further necessary work and appropriated additional funds. One of the foremost church decorators in this country, Walter Boettcher of Brooklyn, N. Y., was engaged, and the result is so gratifying that every visitor has been a reverent admirer.

At the opening service in the morning, William A. Wade, D.D., executive secretary of the Board of Deaconess Work of the U. L. C. A., preached the sermon. In the afternoon the pastor of the Motherhouse addressed the congregation, but chiefly the Sisters who were to be consecrated. Two of these, Sister Eva Alberti, daughter of the Rev. J. Alberti of Philadelphia, and Sister Jennie Gesler of Bethlehem, Pa., had been in training and in the work for eight years, and three for seven years, Sister Ethel Henninger of Summit Hill, Pa., Sister Viola Newbauer of North Canton, Ohio, and Sister Marion Warrick of Bethlehem, Pa. The presence of relatives, friends and members of their respective congregations was a fine testimony to them. W. L. Stough, D.D., secretary of the Ministerium of Pennsylvania, representing President E. P. Pfatteicher, and Dr. Wade took part in the act of consecration.

Forty Years of Service

Three deaconesses observed the fortieth anniversary of their consecration: Sister Gottlieben Koch, Sister Katharine Mauntz, and Sister Hannah Christmann. To these, William F. Herrmann, D.D., representing the Ministerium on the Board of Trustees of the Motherhouse, addressed a touching tribute on behalf of the Board; Dr. Stough and Dr. Wade congratulated them on behalf of the Ministerium and of the Board of Deaconess Work. Dr. Harvey



FIVE DEACONESSSES CONSECRATED
(Front row) Sisters Marion Warrick
and Viola Newbauer
(Back row) Sisters Ethel Henninger,
Jennie Gesler and Eva Alberti

D. Hoover, president of the Board, had telegraphed his congratulations to the Motherhouse, as did also Leander M. Zimmerman, D.D., of Washington. Vice-president Dr. Henry G. Deininger had been instructed to express to Mr. Braun the Board's appreciation of his generous gift, and to Mrs. Braun for furnishing the new carpet which adds so much to the beauty of the chapel. He recalled also that the new pipe organ had been given by Mr. and Mrs. Braun just twenty years ago.

Six Candidates

A third fact marking progress, is the class of six young candidates: the Misses Lillian G. Oertel of Appleton, Wis.; Esther Burgett of Dayton, Ohio; Emma Rose Schoenwalder of Johnstown, Pa.; Edith Aulenbach and Mildred E. Sassaman of Reading, Pa.; and Grace Jones of Philadelphia. In the senior class are Sister Louise Burroughs of Camden, N. J., and Sister Mary Louise Klaas of Washington, D. C. While this number is encouraging, it is far behind the needs of the Church with her requests for deaconesses to take up new work. The two-year course of instruction in Christian fundamentals must be followed by specialized studies and training to fit a Sister for special responsibilities.

Unless many more qualified and consecrated young women enlist for full-time service as deaconesses or as trained workers at this time or in the immediate future, the Church will hardly be in position to fulfill her mission in the present world crisis at home and abroad. Our Motherhouse is grateful to God for the young women He has directed to us, but the entire Church must unite in prayer with us for many, many more! These full-time workers must be supported in certain activities by part-time volunteers. Does our Church with its leaders in the pulpit and in the pew have the vision to see the need, the heart to feel it, and the zeal to meet it?

A Saviour is Born

By L. W. Sifferd

THE sweetest story ever told
Came in a night of long ago;
A story from an angel's lips
When heaven's lights were burning
low.

Lone shepherds sat about their fires
And spake of deeds that they had
done;
And well they spun their eager plans
For work when rose another sun.

And then a glory came and shone
About them in a night so clear;
And nothing strange, it seems to me,
Were shepherds' hearts that filled
with fear.

Spake then the angel to these men,
"I come to give you joy within:
A gracious Saviour on this day
Is born that He may save from sin."

And then a host of angels came;
It seemed all heaven lingered near
As earth was steeped in starry light,
And chorus voices rang so clear.

And then the shepherds made their
search
In sleepy Bethlehem; and there
In lowly place they found the Child
Framed in a mother's tender care.

Now all the joy of heaven fell
Upon the humble shepherds when
They remembered that He had come
To be the Saviour of all men.

And dear old Bethlehem still speaks
To all the world in warmest tone
The same sweet story of God's love,
The sweetest story ever known.

A Day of Thanksgiving

THANKSGIVING 1942 was a day of unusual significance to Emmanuel congregation, Baltimore, Md. In 1927 a Sunday school building was erected

and the church was renovated, all at a cost of approximately \$45,000. For a few years payments were made easily on the debt thus incurred, but in the depression of the early thirties it became more difficult to raise funds. However, at no time was there failure to pay either interest or the amount on the principal required by the bank. With the stimulus of war work money became more plentiful. Pastor Charles J. Hines and the church council concurred in the feeling that the time was at hand to pay the debt in full. Careful planning by the Finance Committee and a generous response by the people made it possible to pay the debt in full before the campaign was over. The several hundred dollars additional that were received were set aside as an Emergency Fund.

Thanksgiving Day was chosen as the time to celebrate freedom from debt. Before a large congregation Mr. H. R. Mathaney, treasurer for many years, applied the lighted match to a copy of the mortgage which had been held by the bank. The congregation joined heartily in singing the Doxology.

Emmanuel was organized in 1905. The Rev. W. C. Stoudenmire was the first pastor. His death in 1907 terminated his brief pastorate. His successor was the Rev. F. W. Meyer. After a constructive pastorate, he resigned in 1914 to become superintendent of the Lutheran Inner Mission Society. The present pastor took charge of the work December 1, 1914.

Centennial Celebration

THE centennial of *St. Peter's Church, Toms Brook, Va.*, was observed with special services November 8 to 11. The Holy Communion was administered at the opening service, and the anniversary sermon was preached by the new pastor, the Rev. Robert J. Schenck. On the evening of November 9 a pageant depicting the history of *St. Peter's* was enjoyed by a large audience. The installation of Pastor Schenck was the feature of a Vesper Service November 10, at which Dr. R. Homer Anderson, superintendent of the Virginia Synod, officiated.

The celebration came to a close with a congregational reunion dinner. The guest speaker was the Rev. Stephen E. Schullery of Quicksburg, Va. Greetings were brought by former pastors and friends.

St. Peter's congregation worshiped in a log church for twenty-seven years, during which time there was a succession of Lutheran pastors in addition to the Reformed ministers who shepherded the steadily growing congregation. The Lutheran pastors interested in the church at the time of dedication,

If You're Going to the Movies

CONSULT THESE ESTIMATES OF CURRENT FEATURE FILMS

Films marked *M* may appeal to Mature Audience.

Films marked *Y* may appeal to Young People.

Films marked *C* may appeal to Children.

Prepared by Independent Filmscores, a private reviewing service

<i>The Falcon's Brother</i> (RKO) Tom Conway Geo. Sanders	<i>Melodrama.</i> Since Sanders is quitting this detective series, plot has him killed foiling spy plot, with real-life and stage brother taking over.	Familiar spy plot devices, but more skillfully done than recent films in this series. <i>Fair spy melodrama.</i> M, Y
<i>Here We Go Again</i> Edgar Bergen Charlie McCarthy Fibber McGee and Molly Ray Noble and Band	<i>Farce.</i> Popular radio characters in series of nonsensical episodes set at elaborate mountain resort beyond the means of all concerned.	Static episodes that amount to little more than pictured wisecracks. Stilted, amateurish, but for those who like the comedians, probably fun. M, Y, C
<i>Lady in Distress</i> (British Film—Fama Pictures) Sally Grey Paul Lukas M. Redgrave	<i>Melodrama.</i> Squabble between married members of "magic" act draws in well-meaning young laborer, who thereafter is involved in series of misadventures.	Occasional touches give signs of imagination and suspense, but sordid plot somehow falls flat, leaving feeling of unpleasantness and disappointment. M
<i>The Major and the Minor</i> (Par.) R. Benchley Rita Johnson Ray Milland Ginger Rogers	<i>Comedy.</i> To make her few dollars stretch, young woman poses as 12-year-old to ride half fare home after unsuccessful attempt at career, with hilarious results.	Deception so stretches the credulity that it must be taken as fantasy (fact applies also to unethical situations). As such, however, film is cleverly directed to provide spontaneous fun throughout. M, Y
<i>Spring Song</i> (Art- kino; in Russian with English titles) N. Kononov L. Tzelkivskaya T. Kondrakova	<i>Musical.</i> J. S. Bach appears in dream to musical intellectual, convinces him more frivolous tastes of younger musicians are not so bad after all.	Surprisingly operetta-like and airy in contrast to usual serious Soviet motion picture fare, this is light entertainment, undistinguished but pleasant. M, Y
<i>The Traitor Within</i> (Rep.) Don M. Barry Geo. Cleveland Jean Parker	<i>Melodrama.</i> Political scandal revealed when truck driver discovers weaknesses of supposedly honest mayor.	Might have developed into good drama, but runs away with itself and ends in unsavory, unmotivated mob scene. <i>Exaggerated, regrettable.</i> M

BEST CURRENT FILMS

For Family: *Bambi*, *Dumbo*, *Fantasia*, *The Gold Rush*, *The Great Commandment*, *Holiday Inn*, *The Pride of the Yankees*, *The Spirit of Stanford*, *Yankee Doodle Dandy*.

For Mature Audience: *Crossroads*, *For Me and My Gal*, *The Forgotten Village*, *Gentleman Jim*, *In This Our Life*, *Joe Smith—American*, *King's Row*, *Ku Kan*, *The Loves of Edgar Allan Poe*, *The Magnificent Ambersons*, *Moscow Strikes Back*, *The Moon and Sixpence*, *Mr. Kipps*, *Mr. V*, *Mrs. Miniver*, *My Favorite Blonde*, *My Sister Eileen*, *Now Voyager*, *The Pied Piper*, *Sergeant York*, *The Talk of the Town*, *Target for Tonight*, *Wake Island*, *Wings and the Woman*, *The World at War*.

May 28, 1842, were the Rev. J. Nicholas Schmucker, the regular pastor, the Rev. John B. Davis, the Rev. James R. Keiser, the Rev. Lewis Eichelberger, and the Rev. A. R. Rude.

Many of the people, especially the Lutherans, who had migrated into the Shenandoah Valley from Pennsylvania, were the descendants of early immigrants from Germany. The transition from German to English at the services was made about 1850.

St. Peter's Church has had eleven pastors since 1850. The log church was supplanted in 1869 by a new building, and this in turn gave way to the present St. Peter's during the ministry of Dr. L. L. Smith. Dr. Smith had in his charge both St. Paul's, Strasburg, and St. Peter's of Toms Brook. In 1919 St. Peter's withdrew from the Strasburg pastorate and joined St. Matthew's, Mt. Olive, forming the Toms Brook Parish, as it is now known.

East Pennsylvania News

CENTENNIAL CELEBRATION, BROTHERHOOD CONVENTION, AND ANNUAL CONFERENCE MEETING MARK CLOSE OF THE YEAR'S ACTIVITIES

By LESTER M. UTZ

ONE of the finest gatherings of the East Pennsylvania Conference for many a year was held in St. Matthew's Church, Reading, Pa., W. R. Siegart, D.D., pastor, November 10 and 11.

The program was divided into three major parts with the first, the tenth annual convention of the Brotherhood occurring on Tuesday; the second, the celebrating of one hundred years of the existence of the former East Pennsylvania Synod; and third, the fifth annual convention of the East Pennsylvania Conference.

The Brotherhood convention got off to a good start November 10, under the direction of Vice-president George H. Burchfield. The report of the registration, the opening devotions by Mr. Arthur L. Frease and the open forum on the Plan of Progress by Dr. J. E. Rudisill opened the morning session. The peak of the morning session came with the reports of the delegates to the United Lutheran Church Brotherhood Convention at Louisville. Among those who reported were Harry Fritch, H. D. Foster, the Rev. G. E. McCarney, George H. Burchfield, and I. W. Goodman.

In the afternoon greetings were brought by Dr. W. R. Siegart pastor loci; Dr. T. Benton Peery, president of the conference; Dr. M. R. Hamsher, president of the Central Pennsylvania Synod. Mr. Harry A. Fritsch, president of the synodical Brotherhood, paid high tribute to the Brotherhoods of the conference for their splendid work. The number has grown from twenty-five a decade ago to eighty, and there are 110 in the synod.

President H. D. Foster presented Mr. Leroi Snyder of Reading, director of Camp Miller and an active layman, who spoke on "Christian Citizenship." A new constitution was adopted, and the following officers were elected: President, H. D. Foster, Harrisburg; vice-president, George H. Burchfield, Lancaster; secretary, Arthur L. Frease, Conshohocken; treasurer, Isaac W. Miller, Lebanon.

Centennial Anniversary

At the Tuesday evening session several hundred persons gathered in St. Matthew's Church, the first child of the former East Pennsylvania Synod to join in the celebration of one hundred years of glorious history. President T. Benton Peery led in the opening service, and Dr. George A. Greiss and Dr. Stanley Billheimer were the liturgists. Dr. Jacob E. Rudisill presented the Brotherhood award for highest rating in the 1941-1942 Plan of Progress, with

first prize going to the Brotherhood of Palm Lutheran Church, Palmyra, Dr. Billheimer pastor, and second prize to

BY MEANS OF PRINT

Next to the influence of direct testimony concerning the way and power of God unto salvation, the Church values "the Word in print."

The distribution of the Bible "enables" the people who have found redemption in Christ through His Word to spread the glad tidings of great joy beyond the range of personal contacts with people. The printed page has won recognition among thoughtful believers everywhere because thereby the Word of God can be published, explained, and applied.

Our Publication House esteems as its high privilege the application of all the resources of trained Christian personnel and of modern machinery to the production and circulation of literature of value in spreading faith and fellowship in Christ. The hope is dominant among those who serve the Church by means of publications that Service by Print will continue to grow in value and in use.

the Brotherhood of St. John's, Pine Grove, the Rev. Lester M. Utz pastor.

At this service President Peery conducted the service of installation of the officers of the Brotherhood.

Then came the highlight of the centennial meeting, when Dr. S. Winfield Herman of Harrisburg presented the speaker of the evening, Julius F. Seebach, D.D., of Philadelphia. Dr. Seebach captivated the audience with his succinct and keen analytical presentation of the beginning and development of the East Pennsylvania Synod during its one hundred years of history. He pointed out that the synod started with ten pastors and one college professor, all of whom had the traditions and spirit of Henry Melchior Muhlenberg.

Dr. Peery then called forward all the living presidents of the former East Penn Synod and paid high tribute to these leaders who had helped direct the program of the synod during the past forty years: Dr. S. W. Herman, Dr. G. A. Greiss, Dr. H. W. A. Hanson, Dr. Stanley Billheimer, Dr. L. C. Manges, Dr. C. P. Swank, and Dr. E. Martin Grove. Greetings were read from the three former presidents who were unable to be present: Dr. C. C. Rasmussen, Dr. C. G. Leatherman, and Dr. W. C. Ney.

Ten Pastors Welcomed

The Rev. Robert E. Carl, First Church, Stewartsville, N. J.; the Rev. Lloyd K. Haag, St. Andrew's, Philadelphia; the Rev. Stanley B. Jennings, Zion, Lykens; the Rev. H. T. Richwine, Jr., Annville Pastoral Charge; the Rev. James B. Diffenderfer, Bethany, Philadelphia; the Rev. Ross Hidy, assistant pastor, Messiah, Philadelphia; the Rev. John R. Knaul, Berrysburg Pastoral Charge; the Rev. Ralph I. Shockey, St. John's, Westville, N. J.; the Rev. Robert C. Benner, Salem, Oberlin; and the Rev. Lester M. Utz, Pine Grove Charge.

Officers elected for the current term are: President, T. Benton Peery, S.T.D., Philadelphia; vice-president, Jacob E. Rudisill, D.D., Harrisburg; secretary, the Rev. Cletus Senft, Philadelphia; treasurer, Mr. H. A. Foster, Harrisburg.

Dr. H. W. A. Hanson, president of Gettysburg College, led in a brief meditation and prayer period on Armistice Day in memory of the men who died in the first World War.

The peak of the morning's activities was reached when the following spoke: President Hamsher told of the contribution of the Central Pennsylvania Synod in the work at home and abroad, and in the manpower that it is providing in the armed forces of the nation. Secretary J. D. Krout reported a splendid increase in apportionment contributions over that of 1941, although he said there were about ninety congregations that had not made a contribution up to November 1, 1942. Missionary Superintendent C. P. Swank told of the new mission recently organized, St. Matthew's, Springfield, Pa., with sixty members, the Rev. Donald Doh

pastor. Executive Secretary S. White Rhyne of the Parish and Church School Board paid high tribute to the conference when he informed the body that 230 congregations had inaugurated the Children of the Church program, and that the synod had 625 congregations carrying on the new program.

U. L. C. A. Echoes

The afternoon program was devoted exclusively to a report on the U. L. C. A. convention in the form of a panel discussion under the direction of Mr. Harry A. Fritsch. Those who participated were Dr. S. Winfield Herman, Foreign Missions; Dr. Calvin P. Swank, American Missions; Dr. William C. Ney, Social Missions; Mr. G. W. Durbrow, National Lutheran Council; Dr. J. E. Rudisill, Social Missions; Mr. Haden Streamer, Relationships of U. L. C. A. with Other Bodies; Ivan Snyder, Ministerial Pensions.

The closing moments of the conference session were given to Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, who presented the Church's responsibility in the present war in relation to the chaplaincy of the armed forces and our part in the present social struggle that demands consideration when the peace terms shall be written.

ADORNED FOR CHRISTMAS

(Continued from page 9)

spaces of the church. Each year we use from thirty to fifty trees, depending upon their size and arrangement in the sanctuary.

In 1939 a dossal hanging of laurel leaves was made to lend height to the chancel.

Each celebration of the Festival of the Holy Nativity has been enhanced for children and others with a creche, or manger scene, centered in the midst of all the trees. It is a simple, home-made stable with a thatched roof of brown Indian grass that shelters Jesus in the manger, Mary and Joseph on either side, and close by a shepherd and two sheep.

That others may enjoy this Christmas beauty, we invite the whole town. Two years ago at the Christmas Eve service every available seat was occupied. At every door in the town the pre-confirmation class had left a mimeographed Christmas letter in two parts: the first, a Christmas greeting from Holy Trinity Church, and the second, an announcement of the Christmas Eve Service with a cordial invitation to worship there. A year ago there was no Christmas message to the town except for the outdoor bulletin

The Church's Retired Pastors!

During their years of activity they felt the need of their church paper and subscribed for it. Now in their old age they find it impossible to provide this enjoyment for themselves, and yet they have not lost interest in their church and long to be kept informed of its progress. Shall we make it possible for them still to live in the knowledge that their church has remembered them?

Perhaps the old pastor who baptized, confirmed or married you, is still living. He would appreciate your thoughtfulness and remembrance.

Many of these old pastors served their church faithfully for many years at small salaries. They cannot subscribe for "The Lutheran" themselves. Will you do something for them at this blessed Christmas Season?

Send your contribution, large or small, to THE LUTHERAN, 13th and Spruce Streets, Philadelphia, Pa., and you will make someone happy, and this will bring happiness to you.

board announcement, and there was a decided drop in the attendance.

This year a Nativity message will again be taken to every home in our town to help spread the Christmas message by inviting the people of the community to worship and hear the tidings of peace for the world.

Our Christmas at Holy Trinity is always a happy one with the natural beauty of cedar, laurel and pines filling the sanctuary and adding their silent tribute to voices that hymn the Gloria in Excelsis with the saints and angels.

Detroit Congregation in New Home

PREVENTED by the war from carrying out plans to build a church, Holy Communion Church, Detroit, Mich., purchased a business building at 10631 Whittier Avenue, at Roxbury Street, and remodeled it for church purposes for "the duration."

The new building was dedicated Sunday afternoon, November 22, with the Rev. Paul W. Dieckman pastor in charge. This service was preceded by a brief service in their former building at 11010 Whittier Avenue, from which the members of the congregation and a host of friends proceeded to the new church.

The liturgist at the service of dedication was the Rev. W. I. Hackenberg, pastor of Christ Church, Detroit, vice-president of the Michigan Synod. The Rev. H. E. Schildroth, pastor of Bethel

Church and chairman of the Home Mission Committee of the Michigan Synod, delivered the sermon on the theme "God's House."

This mission congregation has been holding services in a storeroom two and a half years, but because of steady growth had to secure larger quarters. Last winter a lot 143 x 100 feet was purchased by the congregation, upon which a church was to have been built last April, but war conditions prevented.

The church received many new gifts during the dedication period: a new altar, lectern, baptismal font, altar dossal, sacramental linens, paraments and pastor's stoles, new communion rail, indoor bulletin board, hymn boards, offering plates, alms bason, visitors' register, and complete equipment for the sacristy. These gifts, together with the Gorham brass cross, candelabra, vases and missal stand received last Easter, now equip this young congregation with all it needs to make their church worshipful and beautiful.

This youngest congregation in the Michigan Synod has been progressing steadily. With the attaining of a new house of worship, and the acquiring of a beautiful parsonage last spring, it finds itself well equipped to meet the many demands made upon it.

This congregation is deeply grateful to the Board of American Missions of the United Lutheran Church for its generosity and kindnesses toward it, for it was by their aid that all these needs were met as they arose.

Pittsburgh Synod Pastors Change Pastorates

ACCORDING to our efficient Superintendent of Missions, Dr. P. H. R. Mullen, the forty new housing developments under way on the territory of the Pittsburgh Synod offer as much opportunity as comes now to any of the synods in the mission challenge. As yet no special plans have been possible. However on October 12 the Rev. H. Conrad Hoyer spoke to the Lutheran Ministerial Union of Pittsburgh relative to this work, and programs are

in mind to be operative through pastors and congregations near these housing areas.

Five East Conference pastors are serving as instructors in the courses in Religious Education being offered in the Leechburg High School, with eleven hundred students enrolled. These pastors are: W. F. Pfeifer, Jr., Dr. George Bowersox, W. E. Sullivan, F. E. Steuber, and M. B. Goldner.

Among pastoral changes in the Pittsburgh Synod we note the resignation of the Rev. C. W. Pryor, Jr., after six years in the Brick Church Parish, Armstrong County. Pastor Pryor is giving up the ministry to accept a position with the War Department near Greenville, Pa.

Pastor M. R. Kunkelmann, retired and residing in Wilkinsburg, has been engaged as stated supply at Messiah, Morningside, Pittsburgh, until next May or June.

The Rev. John Stump, pastor of St. James Church, Emsworth, has been named student pastor in Pittsburgh, successor to Pastor Elmer P. Wentz, who has moved to Butler. Work among students in the Pittsburgh institutions is supervised by a Joint Committee of sixteen members, eight from the Pittsburgh Synod, seven from the American Lutheran Church, and one from the Augustana Synod. The first meeting of the Pittsburgh unit of the Lutheran Student Association was entertained at St. Andrew's Church, the Rev. A. F. Brunn pastor, with Dr. A. J. Holl of First Church, as the speaker.

Pastor H. F. Obenauf closed his very successful fourteen and a half year pastorate in Christ Church, Lawrence Park, Erie, November 30, to assume charge of the Middle Lancaster Parish, Butler County, with installation by President H. Reed Shepherd December 13. During his ministry in Lawrence Park the congregation grew from a mission receiving most of its support from the Home Mission Board to a self-sustaining parish. A property debt of \$8,926 was reduced to \$4,000; 308 added to the communicant roll and 165 children baptized. A second December pastoral change is the move made by C. F. Hildebrand, D.D., from Ligonier to St. Paul's, Corry, successor to the Rev. E. L. Wagner, now a chaplain in the U. S. Army.

Pastor Edward K. Rogers, First Church, Warren, Pa., is now "somewhere in England," as chaplain. In his absence the First Church has called Herbert A. Rinard, D.D., who has completed his service as chaplain in the army, his final post of duty being at Randolph Field. Chaplain Rinard be-

No Room at the Manger

By Arnold F. Keller

THE inn! The Roman soldiers wild!
No men of war could bear
To look upon the Holy Child
In manger glory there.

The shepherds lone beheld the sight
More wondrous than a dream.
'Tis not by any mortal might
The Christ Child may be seen.
Utica, N. Y.

gan his duties at Warren September 1. About twenty-eight young men from this church were in service at latest report.

Pastor E. K. Rumberger, formerly at Christ Church, Curwensville, Pa., has become pastor of St. Matthew's Church, Leetsdale, successor to the Rev. Merle R. Kunkelman, now retired and making his home in Wilkinsburg.

The First Lutheran Church, New Kensington, recently lost one of its most faithful members in the death of N. V. B. Ziegler. He served twenty years as choir director, for many years on the church council, and general superintendent of the Sunday school and superintendent of the adult department.

Pastor and Mrs. L. O. Benze, who recently retired from the First English Lutheran Church, Ashtabula, Ohio, and are now living in Cleveland, Ohio, were in an automobile accident October 29. Pastor Benze suffered a fractured arm and Mrs. Benze fractured ribs. After treatment for two weeks in St. Vincent's Hospital, Erie, they are now able to be at home in Cleveland.

Among honors coming to Pittsburgh Synod pastors has been election of the Rev. S. S. Schweikert, St. Matthew's, Erie, as president of the Erie Ministerial Union, and the privilege given the Rev. F. C. H. Scholz, New Florence, to be speaker at the American Legion school assembly program on Armistice Day.

Congregations

Brooklyn, N. Y. St. Matthew's congregation celebrated the seventy-eighth anniversary of the dedication of their church November 19. The stirring and encouraging festival sermon was preached by the Rev. Carl Eberhardt of Jamaica, Long Island. Thirty years ago his parents were members of Trinity Church, Hartford, Conn., of which the pastor was the Rev. F. C. G. Gille, the present pastor of St. Matthew's, Brooklyn.



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Lebanon, Pa. The Seventh Street Lutheran Church, of which the Rev. E. Allan Chamberlin is pastor, was the meeting place November 24 of the Eastern Pennsylvania Conference on Religion and Health, for ministers, teachers, physicians, religious workers and laity. The delegates came from a radius of sixty miles, and ten denominations were represented. This conference is a project of the Committee on Religious Activities of the Lebanon County Mental Health Clinic. Dr. N. M. Grier of Myerstown is chairman of the clinic and of the organizing committee of the conference, and the Rev. E. Allan Chamberlin and the Rev. Luther H. Bealer, pastor of St. James Church, Lebanon, are Lutheran members of the committee.

The principal speaker of the conference was the Rev. Robert D. Morris, chaplain of the Protestant Episcopal Hospital, Philadelphia, his topic being "Interprofessional Co-operation on the Problems of Mental Hygiene During War Time."

Minersville, Pa. The Lutheran Church at Minersville and Trinity Church, Buck Run, celebrated the tenth anniversary of their pastor, the Rev. Ernest N. Bauer, recently. Dr. Joseph D. Krout, secretary of the Central Pennsylvania Synod, was the guest speaker. Pastor Bauer has been active in civic and religious circles, especially in Schuylkill County. He has officiated at 156 baptisms, 58 weddings and 116 funerals, and has received 323 persons into the churches of the parish; \$68,440 was contributed for local parish expenses and benevolence, and \$9,600 was spent on improvements to the church property, all of which is paid except \$800.

Scottdale, Pa. At a special service on the evening of November 5, St. Paul's Church, Scottdale, Pa., formally burned a note of \$2,800. Dr. W. H. Hetrick of Trinity Church, Connelville, Pa., preached the sermon at this impressive service, with the Rev. G. M. Kunkle, pastor of St. Paul's, assisting. With the burning of the note, St. Paul's is now free of indebtedness. After the Vesper Service the congregation gathered in the Sunday school rooms for an informal program and social hour.

Another recent accomplishment of St. Paul's is the redecorating of the church auditorium and Sunday school rooms, at a cost of \$700.

In the near future, an American and Christian flag will be dedicated. There are twenty-one men in the service from St. Paul's.

SYNOD

The one hundred fourteenth annual convention of the *Lutheran Synod of Virginia* will convene in St. Mark's Church, Roanoke, Va., J. L. Sieber, D.D., pastor, February 3, 1943, at 7:00 P. M. J. J. Scherer, Jr., Pres.

OBITUARY

The Rev. Victor James Bauer

entered into life December 1, 1942, at his home in Bethlehem, Pa.

He was born November 7, 1873, in Macungie, Pa., a son of John H. and Matilda (Andres) Bauer.

Upon graduation from Muhlenberg College in 1895 he pursued his theological training at the Lutheran Seminary in Philadelphia, Pa. In 1898 he was graduated, and that same year was ordained by the Ministerium of Pennsylvania and Adjacent States and became pastor of St. Paul's Church, Summit Hill, Pa. His activities here terminated in 1902.

While supply pastor of the Dryland Parish, 1905-1906, he was called to the Altonah-Tatamy Parish, suburban to the city of Bethlehem. In this parish consisting of St. Thomas Church, Altonah, and St. John's, Tatamy, he served as the beloved and faithful pastor for thirty-six years up to the time of his death.

His first marriage was with Ella Rose Fritch, who died in 1932. Surviving are his wife, Charlotte, nee Schaeffer, by his second marriage; a son, Tryon Fritch Bauer, and three grandchildren.

Funeral services were held from his late home and in St. Thomas Church. Interment followed in the adjacent Altonah Cemetery.

Conducting the services was the Rev. Harvey C. Snyder, president of the Allentown Conference. The Rev. Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, preached the sermon, and the Rev. Dr. H. J. Ehret, pastor of St. Thomas Evangelical and Reformed Church, presented a glowing tribute to the life and labors of the departed servant of the Lord. Members of both church councils, faithful co-laborers with Pastor Bauer, served as the active bearers.

A. S. Deibert, Chairman,
Com. on Memoirs, Min. of Pa.

David Porter Drawbaugh

was born in Carlisle, Pa., August 23, 1862, the youngest son of John Drawbaugh and Nancy Zeigler Drawbaugh.

In preparation for the ministry, he attended Gettysburg College and was graduated in 1892. He was graduated from Gettysburg Seminary in 1895.

His first charge was at McConnellsburg, Pa., with subsequent charges at Altoona, Pa.; Camden, Ind.; Homestead, Pa.; Smithville, Ohio; and Oregon, Ill. From this last charge he retired from the ministry to make his home in Florida in 1929.

He was united in marriage June 4, 1895, with Elida Zinn of Gettysburg. He is survived by his widow and two children: Herman of Eustis, Fla., and Dorothy Davis of Litchfield.

The funeral service was held in Zion Church, Litchfield, Ill. The Rev. H. Allen Leader of Irving, Ill. Burial took place in Cedar Ridge Cemetery. H. Allen Leader.

Mrs. Milton J. Valentine

Evelyn Ladd Valentine, daughter of Samuel and Amanda S. Ladd, was born in Reading, Pa., February 16, 1859. February 1, 1888, she was united in marriage with the Rev. Dr. Milton H. Valentine.

During the early years of married life she shared with her husband in ministering to the congregation of Trinity Church, Bedford, Pa. A little later Philadelphia, Pa., became her home, as Dr. Valentine was called, first, to be pastor of Messiah Church in that city, and, afterward, editor of *The Lutheran Observer* during the first sixteen years of the new century. From 1916, through the period of Dr. Valentine's occupancy of the chair of English Bible in Gettysburg College and his subsequent retirement, until her answer to the Eternal Summons her years were spent in Gettysburg.

Mrs. Valentine shared with unusual grace and helpfulness in the varying enterprises of her husband's career. In the life of the home she moved with a calm, dignified, and beautiful Christian spirit, which left behind her in every community in which she lived a long train of friends to rise up in later years and call her blessed.

This passing from earthly life occurred November 18, 1942. The funeral services were in charge of the Rev. Dwight Putman, pastor of Christ Church, Gettysburg, of which she was a faithful member, assisted by Dr. H. W. A. Hanson, president of Gettysburg College. Interment was in Evergreen Cemetery, Gettysburg. Dwight F. Putman.

MARRIED

Alberti-Good. The Rev. Godfrey E. Alberti and Miss Winifred Katherine Good were married November 26. Mr. Alberti is pastor of the Lutheran church at Ridgefield, N. J.

Heckathorn-Young. The marriage of the Rev. Fred A. Heckathorn and Miss Anna Young was solemnized November 18 in St. Paul's Church, Rockford, Ill., Dr. O. Garfield Beckstrand officiating.

The bridegroom is a graduate of Chicago

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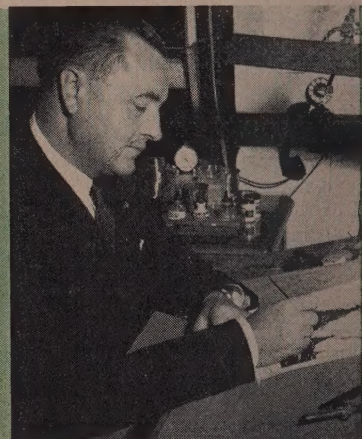
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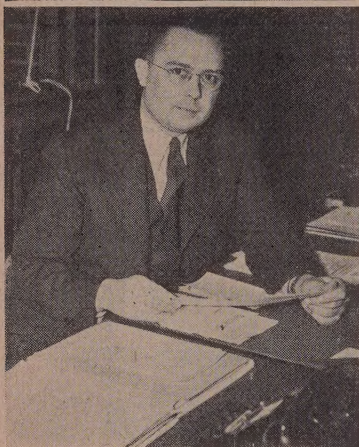
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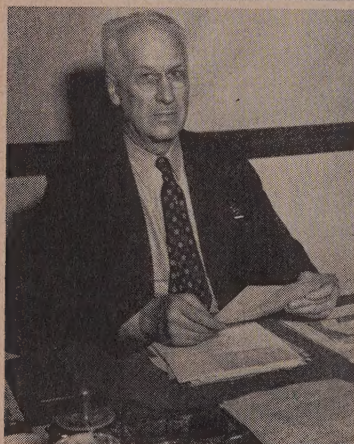


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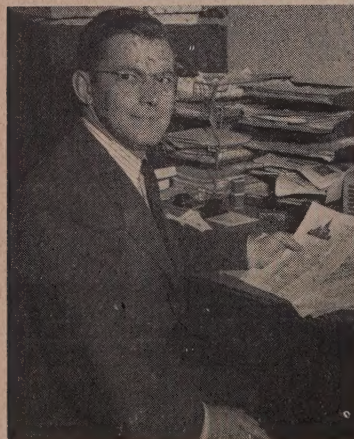
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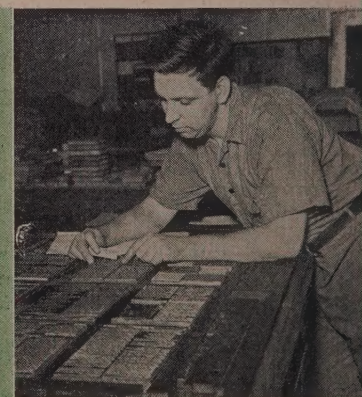
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